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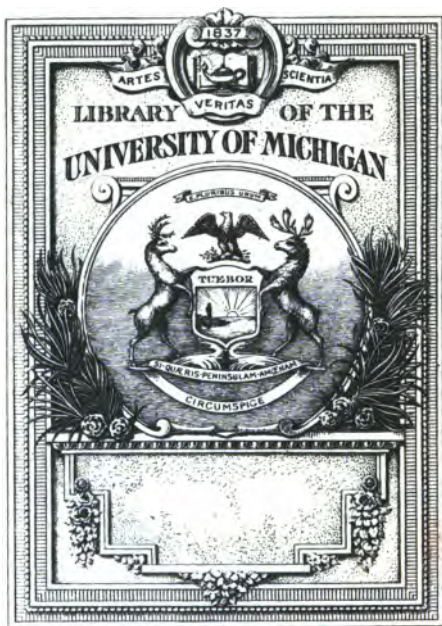
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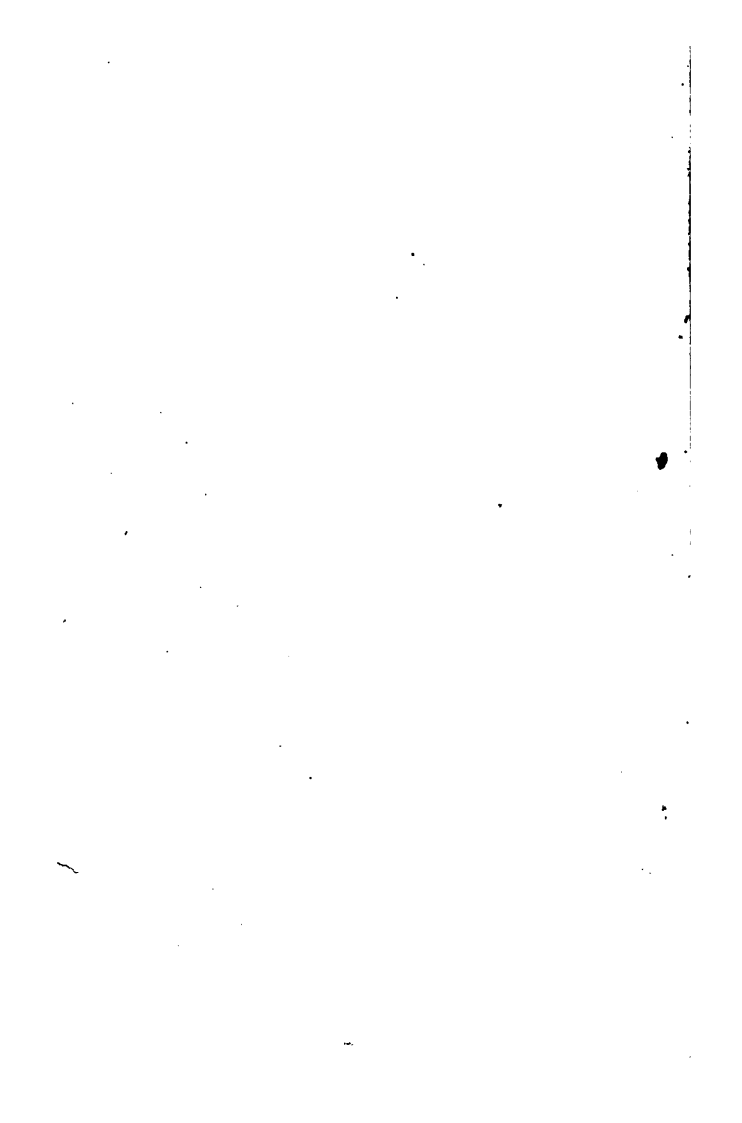
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A REVIEW  
of the true Nature of  
**SCHISM**  
WITH

*A Vindication of the Congregationall Ch  
in England, from the imputation ther  
Unjustly charged on them by Mr D. Cav  
Preacher of the Word at BILLIN  
in NORTHAMPTON-SHIRE.*

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By JOHN OWEN D. D.

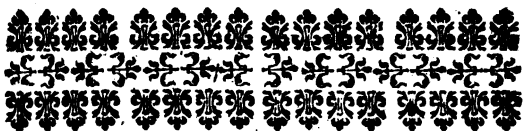
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Δούλον Κυεῖν ἐδὲ μὴ χεῖραι. 2 Tim. 2. 24.  
Δεῖ τὸν ἐπίσκοπον ἀνέγκλητον εἶναι, ὃς θεοὺ οἰκονόμ  
αὐθάδης, μὴ ὀργίλος, μὴ παρσίνος, μὴ πλῆρης  
εὐσεβείας: Tit. 1. 7.

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## Christian Reader.



*I* is now about three weekes since, that there was sent unto me, a book intituled, independency a great schisme; as the frontispiece farther promiseth, undertaken to be mannaged against something written by me, in a treatise about the true nature of schisme, published about a yeare agoe; with an addition of a charge of inconstancy in opinion, upon my selfe of the one, and the other, the ensuing discourse will give a farther and full account. Coming unto my hands at such a season, wherein, as it is knowne, I was pressed with more then ordinary occasions of sundry sorts, I thought to have deferred the examination of it, untill farther leasure might be obtained, supposing that some faire advantage would be administred!

it, to a farther Christian debate, of that  
discovery of truth, and tender of peace,  
which in my Treatise I had made. En-  
gaging into a cursory perusall of it, I found  
the Reverend Authors designe, and dis-  
course, to be of that Tendency, and na-  
ture, as did not require, nor would admit  
of any such delay: His manifold mistakes  
in apprehending the intention of my Trea-  
tise and of the severalls of it His open  
presumption of his owne principles, as the  
source and spring of what pretends to be  
argumentative in his discourse, arbitrarily  
inferring from them, without the least at-  
tempt of prooffe, whatever tenders its assi-  
stance to cast reproach on them with whom  
he hath to do, his neglect in providing a  
defense for himselfe by any principle not  
easily turnd upon him, against the same  
charge which he is pleased to mannage a-  
gainst me: His avowed laying the founda-  
tion of his whole fabrick, in the sand  
of notoriously false suppositions, quickly de-  
livered me from the thoughts of any ne-  
cessity to delay the consideration of what  
he tendred to make good the Title of his dis-  
course.



course. The open and manifest injury done, not only to my selfe, in laying things to my charge which I know not, lading me with reproaches, tending to a rendring of me odious to all the ministers and Churches in the world, not agreeing with me in some few things concerning Gospell administrations, but also to all other Churches and persons of the same judgment with my selfe, called for a speedy account of the true state of the things contended about.

Thou hast therefore here Christian Reader the product (through the grace of him who supplyeth seed to the sower) of the spare houres of foure or five daies, in which space of time this ensuing discourse was begun and finished: Expect not therefore any thing from it, but what is necessary for the refutation of the book, whereunto it is opposed; and as to that end and purpose, I leave it to thy strictest judgment. Only I shall desire thee to take notice, that having kept my selfe to a bare defence, I have resolvedly forborne all recharge on the Presbyterian way, either as to the whole of it, whence by way of

distinction it is so called, or as to the differences in judgment and practise of them who professe that way, among themselves, which at this day, both in this and the neighbour nation, are more and greater, then any that our Author hath as yet been able to find amongst them whom he doth principally oppose. As the ensuing sheets were almost wrought of at the presse, there came to my hand a Vindication of that eminent servant of God Mr John Cotton, from the unjust imputations and charge of the Reverend person with whom I have now to do, written by himselfe not long before his death. The opportunity of publishing that discourse, with the ensuing, being then lost, I thought meet to let the Reader know, that a short season will furnish him with it. Farewell, and love, truth, and peace.

Ch: Ch: Coll: Oxon;

July: 9. 1657.



# A VINDICATION OF THE TREATISE

about the true nature of

SCHISM &c.

## CHAP. I.

**T**He present State of things in the *Christian* world, will on a slight consideration yeeld this account of controversies in Religion; that when they are *driven* to such an issue, as by forraigne *coincidences* to be redered the *interest* of parties at variance, there is not any great successe to be obtained by a managment of the, though with never so much *evidence* and conviction of truth. An answering of the profession that is on us, by a good and lawfull *meanes*, the paying of that homage and tribute we owe to the *truth*, the ten-

dring of assistance to the safe-guarding of some *weaker* professors thereof, from the *sophisms* and violence of adversaries, is the most that in such a posture of things, the most sober writers of *Controversies* can well aime at .

The *winning* over of men to the truth we seeke to *maintaine*, where they have beene *preingaged* in an opposition unto it, without the alteration of the *outward* state of things, whence their *engagements* have insensibly sprung and risen, is not ordinarily to be expected . How farre I was from any such thoughts in the *composing* and publishing my Treatise of the *nature of Schisme*, I declared in sundry passages in the treatise its selfe . Though the thing contended about, whatsoever is pretended to the contrary, will not be found amongst the *most important* heads of our Religion, yet knowing how farre on sundry accounts the *stated, fixed interest* of severall sorts of men, ingageth them to abide by the principles they owne in reference thereunto, I was so farre from hoping to see speedily any *visible* fruits of  
the

the efficacie of the *truth* I had managed, that I promised my selfe a vigorous opposition, untill some *urgent* providence, or time, altering the frame of mens spirits should make *way* for its acceptance. Freely I left it in the *hand* of him, whose *truth*, I have good security I had in weaknesse maintained, to dispose of it with its *issues* and events at his pleasure. I confesse knowing severall parties to be *concerned* in an opposition to it, I was not well able to *conjecture* from what hand the first *assault* of it would arise. Probability cast it on them, who looked on themselves in the nearest *proximitie* of advantage by the common notion of *Schisme* opposed. The truth is, I did apprehend my selfe not justly chargeable with *want* of charity, if I thought that opposition would arise from *some* other principles, than mere *zeale* for a supposed truth, and therefore tooke my time in conjecturing at the *prejudices* that men might feare themselves and interests obnoxious unto by a reception and establishment of that *notion of Schisme*, which

I had asserted.

Mens contentednesse to make use of their *quietnesse* in reference to *Popery*, *Socinianism*, *Arminianism*, daily vented amongst us, unlesse it were in some *declamatory expressions* against their *Toleration*, which cost no more than they are worth, it shaken off by a *speedy engagement* against my treatise, confirmed such thoughts in mee. After therefore it had passed in the *world* for some season, and had found acceptance with many *learned and godly persons*, reports began to be raised about a designe for the *refutation* of it; that so it should be dealt withall I heard was judged *necessary* at sundry conventions; what particular hand it was likely the taske would *fall* upon, judging my selfe not concerned to know, I did not enquire. When I was informed how the disposall of the *businessse* did succeed, as I was not at all *surprized* in reference to the *party* in generall from which it did issue, so I did relieve my selfe under my *fears*, and loathing to be engag'd in these contests, by these ensuing considerations. 1. That I was fully

*persuaded* that what I had writtē was for the substance of it the *truth* of God, and being concern'd in it only on *truth's account*, If it could be demonstrated that the *sentence* I had asserted, was an unlawfull *pretender* thereunto, I should be delivered from paying any further respect or service to that, whereunto *none at all* was due. 2. That in the treatise its selfe so *threatned*, I had laid in *provision* against all contending about *Words, Expressions*, collaterall Assertions, deductions, *positions*, all and every thing, though *true*, that might be separated from the *life* or *substance* of the notion, or truth pleaded for. 3. That whereas the whole weight of the *little pile* turned on *one single hing*, and that *visible & cōspicuous*, capable of an *ocular demonstration*, as to its confirmation or refutation, I promised my selfe that any man who should undertake the *demolishing* of it, would be so farre from *passing* that by, and setting himselfe to the *superstruction*, that subsists in its single strength and vigour, that indeed finding that one thing *necess-*

sary for him, he would solely attempt that, and therein rest. This I knew' was evident to any considering person that should but view the treatise, that if that *foundation* were cast downe, the whole *superstructure* would fall with its owne weight: but if *left standing*, an hundred thousand *volumes* against the rest of the treatise could not in the least prejudice the cause undertaken to be managed in it. Men might indeed by such attempts manifest my weaknesse and want of skill, in making *inferences* and *deductions* from principles of Truth, wherein I am not *concern'd*, but the truth its selfe contended for, would still abide *untouched*.

4. Having expressly waved mans day, and judgement, I promised my selfe security from a disturbance by urging against me the authority of any, of *old or late*, supposing that from the *eviction* of their severall interests, I had *emancipated* my my selfe from all subjection to their bare judgements in this cause. 5. Whereas I had *confin'd* my selfe to a bare *defensive* of some; not intending to cast others from



from the place, which in their owne apprehensions they do enjoy, (unlesse it was the Roman party) I had some expectations that *peace-loving godly men*, would not be troubled that an apparent immunity from a *crime* was without their prejudice or disadvantage manifested in behalfe of their *brethren*, nor much paine themselves to *transfere* the charge accounted for. So that the bare *notion* of *Schisme*, and the nature of it abstracted from the consideration of *persons*, would come under debate. Indeed I questioned whether in that friendly composition of *affections*, which for sundry yeares hath been carrying on betwixt *subr* and godly men of the *Presbyterian* and *Congregational* judgement, any person of *real* *godlinesse* would interest himselfe to blow the coale of dissension, and engage in new exasperations. I confesse I always thought the plea of *Cicero* for *Ligarius* against *Tubero* most unreasonable; namely, that if he had told (as he calls it) *an honest and mercifull* lie in his behalfe, yet it was not the part of a *man* to retell it; e-

specially of one who was accused of the  
 same crime: but yet I must needs say, a  
 prompt readinesse to follow most que-  
 stionable accusations against honest defē-  
 satives, frō good men unjustly accused by  
 others of the same crime, I did not expect.  
 I added this also in my thoughts, that the  
*facility* of tending a discourse to the  
 purpose, on the businesse under *confide-*  
*ration*, was obviated by its being led out  
 of the *common road*; wherein common  
 place supplies would be of *little use* to any  
 that should undertake it: not once sus-  
 pecting that any man of learning and  
 judgment would make a returne unto it  
 out of *vulgar discourses* about *ministers*  
*calling*, *Church government* or the like.  
 How farre these and the like considerati-  
 ons might be a *reliefe* unto my thoughts,  
 in my teares of further *controversiall* in-  
 engagements, having the preffure of more  
*business* upō me than any one mā I know  
 of my *Calling* in the whole nation, I leave  
 it to the judgment of them who *love*  
*truth and peace*. But what litle confidence  
 I ought in the present posture of the  
*minds*

*minds* of men, to have *placed* in any or all of them, the discourse vnder Consideration hath instructed me: That any one thing hath fallen out according to my *expectations* and conjectures, but only its being a product of the men, of the perswasion owned therein, I am yet to seeke. The *truth* is I cannot blame my Adversary *viis et modis* to make good the opposition he is ingaged in; it concernes *him* and his *advisers* beyond their interest in the appearing *skirts* of this Controversy. Perhaps also an adjudged necessity of endeavouring a *disreputation* to my person and writings, was one ingredient in the *undertaking*. If so, the whole *frame* was to be carried on by *correspondent medium's*. But let the principles and motives to this *discourse* be what they will, it is now made *publick*, there being a warmer *zeale* acting therein, then in carrying on some *other* things, expected from the same hand.

To what may seeme of importance in it, I shall with all *possible* plainesse give a returne. Had the Reverend Author of it  
thought

thought good, to have *kept* within the bounds, by me fixed, and *candidly* debated the *notion* proposed, abstracting from the provocations of particular applications; I should most willingly have *taken paines* for a further clearing and manifesting of the *truth* contended about.

But the whole discourse wherewith I have now to do, is of another *complexion*, and the designe of it, of another tendency; yea so mannaged sometimes, that I am ready to question whether it be the *product* and fruite of his *spirit* whose name it bears: for though he be an *utter* stranger to me, yet I have received such a *character* of him, as would raise me to an expectation of any thing from him, rather then such a discourse.

The Reader will be able to perceive an account of these thoughts in the ensuing view of his Treatise.

1. I am without any provocation intended, and I hope given, *reviled* from one end of it to the other; and called, partly in *down right* termes, partly by *oblique* intimations, whose reflections are

not

not to be waved, *Sathan, Atheist, Sceptick, Donatist, Heretick, Schismaticke, Sectarie, Pharisee, &c.* and the closure of the *Book* is merely an attempt to blast my reputation, whereof I shall give a speedy account.

2. The professed designe of the whole is to prove *Independency*, as he is pleased to call it; which what it is, he declares not, nor (as he mannages the businesse) do I know, to be a great *Schisme*, and that *Independents*, ( by whom it is full well knowne whom he intends ) are *Schismaticks, Sectaries*, the troublers of England. So that 'it were happy for the *Nation*, if they were out of it; or discovering sanguinary thoughts in reference unto them; and these kinds of discourses fill up the booke, almost from one end to the other.

3. No *Christian care* doth seeme to have been taken, nor good conscience exercised from the beginning to the ending, as to imputation of any thing unto me, or upon mee, that may serve to help on the designe in hand.

Hence

Hence I think it is repeated neare an *hundred times*, that I deny their *Ministers* to be *Ministers*, & their *Churches* to be *Churches*, that I deny all the *reformed Churches* in the world, but onely our owne (as he calls them) to be *true Churches*, all which is notoriously *untrue*, contrary to my *knowne judgement*, professedly declared on all occasions, contrary to expresse *affirmations* in the booke he undertakes to confute, and the whole *designe* of the booke its selfe. I cannot easily declare my surprizall on this account. What am I to expect from others, when such Reverend men as this Author, shall by the power of prejudice be carried beyond all *bounds* of moderation, and Christian tendernesse in offending? I no way doubt but that *Sathan* hath his *designe* in this whole businesse. He knowes how *apt* we are to fixe on such provocations; and to contribute thereupon to the *increase* of our differences. Can he according to the course of things in the *world*, expect any other *issue*, but that in the necessary *defensive* I am put upon, I should not wave

wave such reflexions and *retortions* on  
 him, and them with whom I have to do,  
 as *present* themselves with as faire pleas,  
 and pretences unto me, as it is possible  
 for me to judge, that the *charges* before  
 mentioned (I meane of *Schisme*, *Heresie*,  
 and the like) did unto him. For as to a  
 returne of any thing in its owne nature  
 false and untrue, as to matter of fact, to  
 meet with that of the *like* kind wherewith  
 I am entertained, I suppose the Divell  
 himselfe was hopelesse to obtaine it. Is  
 he not filled with *envie* to take notice  
 in what *love* without dissimulation I walk  
 with many of the *Presbyterian* judgment?  
 What Christian intercourse, and commu-  
 nion I have with them in *England*, *Scot-*  
*land*, *Holland*, *France*, fearing that it may  
 tend to the furtherance of peace & *union*  
 among the Churches of Christ? God as-  
 sisting I shall deceive his *expectations*, and  
 though I be called *Schismatick*, and *Here-*  
*tick* a thousand times, it shall not weaken  
 my love or esteeme, of, or towards any of  
 the godly Ministers, or people of *that*  
*way* and judgment with whom I am ac-  
 quainted

quainted, or have occasion of converse.

And for this *Reverend Author* himself, I shall not faile to pray, that none of the things, whereby he hath, I feare, administered advantage unto *Satan* to attempt the exasperations of the spirits of *Brethren* one against another, may ever be laid to his charge. For my owne part I professe in all sincerity, that such was my unhappinesse, or rather happinesse in the constant converse which in sundry places I have with *Persons* of the *Presbyterian* judgment, both of the *English* and *Scottish* Nation, utterly of another frame of spirit, then that which is now shewed, that untill I saw this treatise, I did not believe that there had remained in any one godly, sober, judicious person in *England*, such thoughts of heart in reference to our present differences, as are visible and legible therein:

*Tantane animis celestibus ira?*

I hope the *Reverend Author* will not be offended, if I make bold to tell him, that it will be no joy of heart to him one day, that he hath taken paines to cast oyle on those flames, which it is every ones duty



duty to labour to extinguish.

But that the whole matter in *difference* may be the better *stated* and determined, I shall first *pass* through with the *generall concerns* of the book it selfe, and then consider the *severall Chapters* of it, as to any particulars in them that may seem to relate to the businessse in hand. It may possibly not a little conduce towards the removal of those *obstructions* unto peace and love, laid in our way by this *Reverend Author*, and to a clearer stating of the controversie pretended to be ventilated in his discourse, to discover and lay aside those *mistakes* of his, which being interwoven with the main discourse from the beginning to the end, seeme as principles to *animate* the *whole*, and to give it that life of *trouble*, whereof it is partaker. Some of them were, as absolutely considered, remarked before; I shall now renew the mention of them, with respect to that *influence* which they have into the *Argumentative* part of the Treatise under consideration.

I. First then it is *strenuously* supposed

all along, that I deny *all*, or *any Churches* in *England*, to be true Churches of *Christ*, except only the *Churches* gathered in the Congregationall way, and upon their principles: then that I deny *all the reformed Churches beyond the Seas* to be true Churches of *Christ*. This supposition being laid, as the foundation of the whole building, a confutation of my *treatise* is fixed thereon, a comparison is instituted betweene the *Donatists* and my *selfe*: Arguments are produced to prove their *Churches* to be true *Churches*, and their *Ministers* true *Ministers*. The charge of *Schisme* on this bottome is freely given out and asserted, the prooffe of my *Schismaticall separation* from hence deduced, and many termes of *reproach* are returned as a suitable reply to the provocation of this opinion. How great a portion of a *small treatise* may easily be taken up with discourses relating to these heads, is easie to apprehend. Now lest all this *paines* should be found to be *uselesse*, and causlessly undergone, let us consider how the *Reverend Author* proves this to be my judge.

judgment. Doth he evince it from any thing deliver'd in that *treatise* he undertakes to confute? doth he produce any other testimonies out of what I have *spoken, deliver'd*, or written else where, and on other occasions to make it good? This I suppose he thought not of, but took it for *granted*, that either I was of that *judgment*, or it was fit I should be so, that the *difference* between us might be as great, as he desired to have it appeare to be.

Well to put an end to this controversy, seeing he would not believe, what I told the world of my thoughts herein in my *book of Schisme*, I now informe him again, that all thes surmises are fond & untrue. And truly for his own sake with that respect which is due to the *reputation* of Religion, I here humbly intreate him not to *entertain* what is here affirm'd with un-Christian *surmizes*, which the Apostle reckons amongst the *works of the flesh*, as though I were of another mind but *durst* not declare it, as more then once in some particulars he insinuates the *state* of

C thing

things with me to be. But blessed be the God of my *salvation*, and of all my *deliverances*, I have yet *liberty* to declare the whole of my *judgment* in and about the things of his worship. *Blessed be God*, it is not as yet in the *power* of some men to bring in that their conceited *happineſſ* into *England*, which would in their thoughts accrew unto it, by my *removall* from my native soyle, with all others of my *judgment* and *perswasion*. We are yet at peace, and we trust that the Lord will deliver us from the hands of men, whose *tender mercies* are cruell. However be it known unto them that if it be the will of the Lord upon our *manifest provocations* to give us up to their *disposall*, who are pleased to compasse us with the *ornaments* of reproaches before mentioned, that so we might *fall* as a sacrifice to *rage* or violence, we shall through his assistance and *presence* with us, *dare* to professe the *whole* of that truth, and those *ways* of his, which he hath been pleased to reveale unto us.

And if on any other account this *Reverend*

*reverend person* suppose I may foster opi-  
 nions and thoughts of *mine owne* and  
*their waies* which I *dare* not owne, let him  
 at any time give me a *command* to waite  
 upon him, and as I will freely and can-  
 didly *answer* to any enquiries he shall be  
 pleased to make after my judgment, and  
 apprehensions of these things, so he shall  
 find that (God assisting) I *dare* owne, and  
 will be ready to maintaine what I shall so  
 deliver to him. It is a sufficient evidence  
 that this *reverend Author* is an utter  
 stranger to me, or he would scarce enter-  
 taine such *sermizes* of me as he doth.  
 Shall I call in *witneses* as to the particu-  
 lar under consideration? one *evidence* by  
 way of instance lies so neare at *hand*, that  
 I cannot omit the producing of it: not  
 above 14 daies before this treatise came  
 to my *hands*, a *learned Gentleman*  
 whom I had prevailed withall to answer  
 in the *Vespers* of our *Act*, sent me his  
*Questions* by a Doctor of the *Presbyterian*  
 judgment, a friend of his, and mine. The  
 first Question was, as I remember, to this  
 purpose: *Utrū ministri Ecclesie Anglicanae*

*habeant validam ordinationem*; I told the *Doctor*, that since the Questions were to passe under my approbation, I must needs confesse my selfe scrupled at the limitation of the *subject* of the question in that terme *Ecclesia Anglicana*, which would be found ambiguous and *equivocal* in the disputation; and therefore desired that he would rather supply it with *Ecclesiarum reformatarum*, or some other *expression* of like importance, but as to the thing it selfe aimed at, namely the *assertion of the ministry of the Godly ministers in England*, I told him and so now do the *Reverend Author* of this treatise, that I shall as *willingly* ingage in the defence of it, with the *lawfulnessse* of their Churches, as any man what ever. I have only in my *treatise* questioned the institution of a *nationall Church*, which this *Author* doth not undertake to maintaine, nor indeed hath the least reason so to do, for the asserting of true *ministers* and Churches in England, I meane those of the *Presbyterian* way. What satisfaction now this *Reverend Author* shall judge it

necessary for him to give me, for the *pub-  
licke injury* which voluntarily he hath  
done me, in particular for his attempt to  
*expose* me to the *venfure* and displeasure  
of so many godly ministers and Churches  
as I owne in England, as a person deny-  
ing their ministry, and Church-station, I  
leave it to himselfe to consider. And by  
the declaration of this mistake how great  
a part of his book is *waved* as to my con-  
cernments therein; himselfe full well  
knows.

A second principle of like importance  
which he is pleased to make use of, as a  
thing *granted* by me, or at least which he  
assumes, as that which *ought* so to be, is  
that what ever the *Presbyterian* ministers  
and Churches be, I have *separated* from  
them, as have done all those whom he  
calls *Independants*. This is another foun-  
taine out of which much *bitter water*  
flows. Hence we must needs be thought  
to condemne their *ministry* and *Churches*.  
The *Brownists* were our fathers, and the *A-  
nabaptists* are our elder Brothers, we make  
an *hurlot* of our mother, and are *Schisma-  
tick*.

*sicks and Stickers from one end of the book to the other. Quid erat demonstrandum.* But doth not this *Reverend Author* know that this is wholly denyed by us? Is it not disproved sufficiently in that very *Treatise* which he undertakes to answer?

He grants, I suppose, that the *separation* he blames, must respect some *union* of Christs institution: for any *other*, we professe our selves unconcerned in its maintenance, or dissolution, as to the business in hand. Now wherein have we separated from *them* as to the *breach* of any such *union*? For an *individuall* person to change from the constant participation of ordinances in one congregation, to do so in another, barely considered in its selfe, this *Reverend Author* holds to be no separation. However for *my part*, who am forced to heare all this *wrath* and *storme*, what hath he to lay to my charge? *I condemne not their Churches* in generall, to be no Churches, nor any one that I am acquainted withall in particular. I never *disturb'd*, that I know of, the peace of any one of them, nor separated from them, but



but having already received *my punishment*, I expect to heare my crime by the next returne.

3. He supposeth throughout that I deny not only the necessity of a *successive ordination*, but as farre as I can understand him, the *lawfulnessse* of it also. By *ordination* of Ministers many upon a *mistake* understand onely the *imposition* of hands that is used therein. Ordination of Ministers is one thing, and imposition of hands another, differing as *whole* and *part*; Ordination in Scripture compriseth the whole *Authoritative translation* of a man from among the number of his brethren into the state of an officer in the Church. I suppose he doth not thinke that this is denied by mee, though he tels me with the same *Christian candor*, and *tenderneesse*, which he exerciseth in every passage almost of his booke, of *making my selfe a Minister*, and I know not what; I am, I blesse the Lord, extreemly *remote* from returning him any of his own *coyne* in satisfaction for this Love. For that part of it which consists in the *imp*

*sition* of hands by the *Presbytery*, (where it may be obtained according to the mind of Christ.) I am also very remote from mannaging any opposition unto it. I thinke it necessary by vertue of *precept*, and that to be continued in a way of *succession*. It is, I say, according to the mind of Christ, that he who is to be *ordained* unto office in any Church, receive imposition of hands from the *Elders* of that Church, if there be any therein. And this is to be *done* in a way of *succession*, that so the *Churches* may be perpetuated. That alone which I oppose is the denying of this *successive ordination*, through the *Authority of Antichrist*. Before the *blessed and glorious Reformation*, begun and carried on by *Zwinglius, Luther, Calvin*, and others, there were, and had been *two States* of men in the world, professing the name of Christ, and the Gospel, as to the outward profession thereof. The one of them in *glory, splendor, outward beauty, and order*, calling themselves the *Church*, the *only Church* in the world, the *Catholike Church*; being indeed, and in truth in that  
state

state wherein they so prided themselves the *mother of harlots*, the *beast*, with his *false Prophet*. The other party *poore*, despised, persecuted, generally esteemed and called *Hereticks*, *Schismaticks*, or as occasion gave advantage for their farther reproach, *Waldenses*, *Albigenses*, *Lollards*, and the like. As to the claime of a *successive ordination* down from the *Apostles*, I made bold to *affirme*, that I could not understand the *validity* of that *successive ordination*, as *successive*, which was derived downe unto us *from*, and by the *first partie* of men in the world.

This Reverend Authors reply hereunto, is like the rest of his discourse, pag. 118. He tels me, *this casts dirt in the face of their Ministry, as do all their good friends the Sectaries, and that he hath much a doe to forbear saying, The Lord rebuke thee.* How he doth forbear it, having so expressed the frame of his heart towards me, others will judge: the searcher of all hearts knowes, that I had no designe to *cast dirt on him*, or any other godly man's ministry in *England*. Might not another  
answ

answer have been returned without this wrath: This is so, or it is not so, in reference to the ministry of this Nation. If it be not so, and they plead not their *successive ordination* from Rome, there is an end of this *difference*. If it be so, can Mr. C. hardly refrain from calling a man *Sathan*, for speaking the truth? It is well if we know of what spirit we are.

But let us a little farther consider his answer in that place. He asketh first, *Why may not this be a sufficient foundation for their Ministry, as well as for their Baptisme?* if it be so, & be so acknowledged, whence is that great provocation that arose from my enquiry after it: For my part I must tell him, that I judge their *Baptisme* good and valid, but to deale clearly with him, not on that foundation. I cannot believe, that that *Idolater, murderer, man of sin*, had, since the dayes of his open Idolatry, persecution, and enmity to Christ, any authority more or lesse from the Lord Jesus committed to him, in or over his Churches. But he addes, secondly, *That had they received their ordination from the*  
*woman*

a woman flying into the wilderness, the two  
 witnesses, or Waldenses, it had been all one  
 to me, and my party; for they had not their  
 ordination from the people ( except some  
 extraordinary cases ) but from a Presbytery,  
 according to the institution of Christ.  
 So then, ordination by a Presbytery, Is it  
 seemes opposed by me and my party; but  
 I pray Sir, who told you so? when, where-  
 in, by what meanes have I opposed it? I  
 acknowledge my selfe of no party. I am  
 sory so grave a Minister should suffer  
 himselfe to be thus transported, that eve-  
 ry answer, every reply, must be a reflecti-  
 on, and that without due observation of  
 truth and love. That those first reformers  
 had their Ordination from the people;  
 is acknowledged, I have formerly main-  
 tained it by undeniable testimony. So that  
 the proper succession of a Ministry a-  
 mongst the Churches that are their off-  
 spring, runs up no higher than that rise.  
 Now the good Lord blesse them in their  
 Ministry; and the successive ordination  
 they enjoy, to bring forth more fruit in  
 the earth to the praise of his glorious  
 grace

grace. But upon my disclaiming all thoughts of *rejecting the ministry* of all those, who yet hold their ordination on the accompt of its successive derivation from *Rome*, he cries out, *egregiam verò laudem*, and saies that yet *I secretly derive their pedigree from Rome*: well then he doth not so; why then, what need these exclamations? we are as to this matter wholly agreed; nor shall I at present farther pursue his discourse in that place, it is almost totally composed and made up of scornfull revilings, reflections, and such other ingredients of the whole.

He frequently & very positively affirms without the least hesitation, that I have *renounced my own ordination*, & adds hereunto, that *what ever else they pretend, unlesse they renounce their ordination, nothing will please me. that I condemn all other Churches in the world as no Churches*; but who I pray told him these things? did he enquire so far after my mind in them, as without *breach of charity* to be able to make such positive and expresse assertions concerning them? A good part of his book is  
taken

taken up in the repetition of such things as these, drawing inferences and conclusions from the *suppositions* of them, and warming himselfe by them into a great contempt of my *selfe and party*, as he calls them. I am now necessitated to tell him, that all these things are *false*, and utterly, in part and in whole *untrue*, and that he is not able to prove any one of them. And whether this kind of dealing becomes a *minister of the Gospell*, a person professing Godlinesse, I leave it to himselfe to judge. For my owne part I must confesse that as yet I was never so *dealt withall* by any man, of what *party* soever, although it hath been my unhappinesse to *provoke* many of them. I do not doubt but that he will be both *troubled* and *ashamed* when he shall review these things. That whole Chapter, which he entitles, *Independentisme is Donatisme*, as to his application of it unto me, or any of my perswasion, is of the same importance, as I have sufficiently already evinced. I might instance in sundry other particulars, wherein he ventures without the least

*cheer*

check or supposition, to charge me with what he pleaseth, that may serve the turn in hand, so that it may serve to bring in, *he and his party are Schismatics, are Sectaries* have separated from the church of Goa, are the cause of all our evils and troubles, with the like tearmes of reproach, and hard censures, lying in a faire suberviency to a designe of widening the difference between us, and mutually exasperating the spirits of men, professing the Gospell of Jesus Christ, one against another, nothing almost comes amiss. His sticking upon *by matters*, diverting from the *maine* business in hand, answering Arguments by reflections, and the like, might also be remarked. One thing wherein he much rejoyceth, and fronts his *back* with the discovery he hath made of it, namely concerning my *change of judgment* as to the difference under present debate, which is the substance and designe of his *appendix*, must be particularly considered, and shall be, God assisting, in the next Chapter accordingly.

CHAP.



## CHAP. 2.

*An Answer to the Appendix of  
Mr. C. Charge.*

**T**Hough perhaps *impartiall* men will be willing to give me an acquitment from the *charge* of *altering* my judgment in the matters of our present difference, upon the generall account of the copartnership with me of the most *inquiring* men in this generation, as to things of no lesse importance; and though I might against this *reverend brother* and others of the same mind and perswasion with him, at present, relieve my selfe sufficiently by a recrimination, in reference to their former *Episcopall engagements*, and sundry practices in the worship of God them attending, pleading in the meane time the *generall issue* of changing from *error* to truth, (which that I have done as to any *change* I have really made, I am ready at any time to maintaine to this Author) yet it being so  
much

much insisted upon by him as it is, and the charge thereof in the instance given, accompanied with so many evill *surmises*, and uncharitable reflections, looking like the fruits of another principle then that whereby we ought in the management of our differences to be ruled, I shall give a more particular account of that, which hath yeilded him this *great advantage*. The sole instance insisted on by him, is a small *treatise* published long agoe by me, intituled, *The duty of Pastors and People distinguished*; wherein I professe my selte to be of the *Presbyterian* judgment. *Excerpta* out of that treatise, with animadversions and comparisons thereon, make up the *appendix*, which was judged necessary to be added to the *book*, to help on with the prooffe that *Independency is a great schisme*: had it not been indeed needfull to cause the *person* to suffer, as well as the *thing*, some suppose this paines might have been spared. But I am not to prescribe to any, what way it is meet for them to proceed in, for the compassing of their ends aimed at.

The

The *best* is, here is no new thing produced, but what the world hath long since taken notice of, and made of it the *worst* they can. Neither am I troubled that I have a *necessity* laid upon me to give an account of this whole matter. That little treatise was written by me in the yeare 1643, and then *printed*, however it received the addition of a yeare in the date affixed to it by the printers, which for their owne advantage is a thing usuall with them. I was then a *young man* my selfe, about the age of 26. or 27. yeares. The *controversie* between *Independencie* and *Presbytery* was young also; nor indeed by mee clearly understood, especially as *stated* on the Congregationall side. The conceptions delivered in the treatise were not (as appeares in the issue) suited to the opinion of the one *party*, nor of the other; but were such as occurred to mine owne *naked* consideration of things, with relation to some differences that were then upheld in the place where I lived, only being unacquainted with the *Congregationall* way, I professed my selfe to owne the

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other

other party, not knowing but that my principles were suited to their judgment and profession; having looked very little further into those affaires, then I was led by an opposition to *Episcopacy & Ceremonies*. Upon a review of what I had thẽ asserted, I found that my principles were far more suited to what is the judgment and practice of the *congregationall* men, then those of the *Presbiterian*. Only whereas I had not received any farther cleare information in these waies of the worship of God, which since I have been engaged in, as was said, I professed my selfe of the *Presbyterian* judgment, in opposition to *Democraticall* confusion; and indeed so I do still, and so do all the *congregationall* men in *England*, that I am acquainted withall: so that when I compare what then I wrote with my *present* judgment, I am scarce able to find the least *difference* between the one and the other; only a misapplication of names and things by me, gives countenance to this *charge*. Indeed not long after, I set my selfe seriously to enquire into the controversies

verfies then warmly agitated in thefe nations. Of the congregational way I was not acquainted with any one perfon, *miniſter* or other; nor had I to my knowledg ſeen any more then *one* in my life. My acquaintance lay wholly with miniſters, and people of the *Presbyterian* way. But fundry books being published on either ſide, I peruſed, and compared them with the Scripture, and *one* another, according as I received ability from God. After a generall view of them, as was my manner in other controverſes, I fixed on one to take under peculiar conſideration, and examination, which ſeemed moſt methodically, and ſtrongly to maintaine that which was contrary as I thought to my preſent perſwaſion. This was Mr. *Cotton's* book of the *keyes*. The examination and confutation hereof, meerly for my owne particular *ſatisfaction*, with what diligence, and ſincerity I was able, I ingag'd in. What *progreſſe* I made in that undertaking, I can manifeſt unto any, by the diſcourſes on that ſubject, and animadverſions on that book yet abiding by me. In

the pursuit and management of this work, quite besides, and contrary to my expectation, at a time, and season wherein I could expect nothing on that account but *ruine* in this world, without the knowledge or advice of, or conference with any one person of that judgment, I was prevailed on to receive that and those *principles*, which I had thought to have set my selfe in an opposition unto. And indeed this way of impartiall examining all things by the *word*, comparing causes with causes, and things with things, laying aside all prejudicate respects unto persons, or present Traditions, is a course that I would *admonish* all to beware of, who would avoid the danger of being made *independents*. I cannot indeed deny, but that it is possible I was advantaged in the *disquisition of the truth* I had in hand, from my former imbracing of the principles laid down in the *treatise* insisted on; now being by this means settled in the Truth, which I am ready to maintaine to this Reverend and learned Author, if he, or any other suppose they have any advantage

antage hereby against me, as to my *reparation*, which alone is sought in such attempts as this: or if I am blameably liable to the charge of *inconstancy*, and *inconsistency* with my owne principles, which he thought meet to front his book withall, hereupon I shall not labour to devest him of his apprehension, having abundant cause to rejoyce in the rich grace of a mercifull and tender father, that men seeking occasion to speake evill of so poor a worrne, tossed up and down in the midst of innumerable temptations, I should be found to fix on that, which I know will be found my rejoycing in the day of the Lord Jesus.

I am *necessitated* to adde somewhat also to a surmise of this Reverend man, in reference to my *Episcopall* compliances in former daies, and strict observation of their *canons*. This indeed I should not have taken notice of, but that I find others besides this *Author* pleasing themselves with this apprehension, and endeavoring an advantage against the truth I professe thereby. How little some of my

Adversaries are like to gaine, by branding this as a *crime* is known; and I professe I know not the Conscience, that is exercised in this matter. But to delive them *once* for all from involving themselves in the like *unchristian* procedur hereafter, let them now know what they might easily have known before; namely, that this accusation is false, a plain calumny, a *ly*. As I was bred up from my infancy under the care of my *father*, who was a *non-conformist* all his daies, & a painfull labourer in the *vineyard of the Lord*, so ever since I came to have any *distinct knowledge* of the things belonging to the worship of God, I have been fixed in *judgment* against that which I am calumniated withall; which is *notoriously* known to all that have had any acquaintance with me; what advantage this kind of proceeding is like to bring to his owne *soule*, or the cause which he mannageth, I leave to himselfe to judge.

Thus in generall; to take a *view* of some particular passages in the *Appendix* destined to this good worke; the *first Section*



*tion*. tries with much *wit* and *Rhetorick* to improve the pretended alteration of judgment to the blemishing of my *Reputation*; affirming it to be from *truth* to *error*; which as to my *particular*, so farre as it shall appeare I am concern'd, (I am little moved with the bare affirmation of men, especially if induced to it by their interest. I desire him to let me know when and where, I may *personally* wait upon him, to be convinced of it: in the mean time so much for that *Section*: in the *second*, he declares what my judgment was in that treatise about the *distance* between *Pastors* and *People*, and of the *extremes* that *some men on each hand* run into; and I now tell him, that I am of the *same mind* still, so that that note hath little availed him. In the third he relates what I delivered, *that a man not solemnly called to the office of the Ministry by any outward call, might do as to the preaching of the Gospell in a callapsed Church-state.* unto this he makes fundry *objections*; that my discourse is *darke*, not *clear*, and the like, but remembring that his businesse

was not to *confute* that *treatise* also, but to prove from it my *inconstancie*, and *inconsistencie* with my selfe: he sayes, I am changed from what I then delivered: this is denied, I am *punctually* of the same judgment still: but he proves the contrary by a double argument. 1. *Because I have renounced my ordination.* 2. *Because I thinke now, that not only in a compleat Church-state, but when no such thing can be charged, that gifts and consent of the people is enough to make a man a Preacher in office; both untrue and false in fact.* I professe I am astonished, to thinke with what *frame* of spirit, what neglect of all *rules* of truth and love this *businessse* is mannaged. In the *fourth Section*, He chargeth me to have delivered somewhat in that *treatise* about the *personall indwelling of the Holy Ghost in believers*, and my words to that purpose are quoted at large. What then? am I changed in this also? no, but that is an *error* in the judgment of all that be orthodox: but that is not the *businessse* in hand, but the *Alteration of my judgment*, whertore he makes

A kind of exposition upon my words in  
 that treatise, to shew that I was not then  
 of the mind that I have now delivered  
 my selfe to be of, in my *book of Schisme*;  
 but I could easily answer the weakenesse  
 of his *exceptions*, and pretended expositi-  
 ons of my former assertions, and evidence  
 my *consistency* in judgment with my selfe  
 in this businesse ever since; but this he  
 saith is an *error* which he gathered out of  
 my *book of Schisme*; and *some body* hath  
 sent him word from *Oxford* that I prea-  
 ched the same doctrine at *St. Maries*. I  
 wish his *informers* had never more deceived  
 him; it is most true I have done so, and  
 since printed at large what then I delive-  
 red, with sundry *additions* thereunto; and  
 if this *Reverend Author* shall think good  
 to examine what I have published on that  
 account; (not in the way in this treatise  
 proceeded in, which in due time will be  
 abhorred of himself & all good men, but  
 with *candor*, and a spirit of Christian in-  
 genuity and *meeknesse*;) I shall acknowledg  
 my selfe obliged to him, and in the mean  
 time I desire him to be *cautious* of large  
 expres

expressions, concerning *all the Orthodox*, to oppose that opinion, seeing evidences of the contrary lie at hand in great plenty; and let him learne from hence how little his insulting in his book on this account is to be valued. Sec. the 5. he *shews* that I then proved *the name of priests not to be proper, or to be ascribed to the ministers of the Gospell; but that now (as is supposed in scorne) I call the ministers of their particular congregations parochiall priests; un-* true! In the description of the *Prelaticall Church* I shewed what they esteemed and called *parish ministers* amongst them. I never called the *Presbyterian* ministers of particular Congregations *parochiall priests*. Love truth and peace; these things ought not thus to be. Sec. the 6. He *labours* to find some difference in the tendency of severall *expressions* in that treatise, which is not at all to the *purpose* at hand, nor *true* as will appeare to any that shall read the *treatise* it selfe. In the 7. 8. 9. 10. 11. Sec: He *takes here and there* a sentence out of the treatise and *ex-* amins it, interlacing his discourse with *un-* true

true reflections, surmizes and prognostications: and in particular p. the 238 & 239. But what doth all this availe him in reference to his designe in hand? not only *before*, but even *since* his exceptions to the things then delivered, I am of the *same* mind that I was, without the least *alteration*. And in the viewing of what I had then *asserted*, I find nothing strange to me, but the sad discovery of what *frame* of spirit the charge proceeded from. Sec. 12. doth the *whole worke*; there I acknowledge my selfe to be of the *Presbyterian judgment*, and not of the Independent or *congregationall*. Had this Reverend Author thought meet to have confined his *charge* to this one *quotation*, he had prevented much evill that spreads it selfe over the rest of his discourse, and yet have attained the utmost of what he can hope for, from the whole; and hereof I have already given an account. But he will yet proceed, and Sec. 13. informe his *Reader* that, in that Treatise I aver, that *two things* are required in a teacher, as to formall *ministeriall teaching*, &

*Gifts from God, 2 Authority frō the Church*  
 well! what then? I am of the same mind  
 still: *but now I cry down ordination by Pre-*  
*bytery, what, & is not this a great alteration*  
*and signe of inconstancy.* Truly, Sir, there  
 is more need of *humiliation* in your self  
 then triumphing against me; for the as-  
 sertion is most untrue, and your charge  
 altogether *groundlesse*; which I desire you  
 would be *satisfied in*, and not to be led  
 any more by evill surmises, to wrong me  
 and your owne soule. He addes sect. 1.  
 two *cautions*, which in that treatise I give  
 to private *Christians* in the exercise of  
 their gifts, and closeth the last of them  
 with a *Juvenile Epiphonema*, *divinely*  
*spoken*, and like a true *Presbyterian*: and  
 yet there is not *one* word in either of these  
*cautions* that I do not still own and allow;  
 which confirms the unhappinesse of the  
 charge. Of all that is substantiall in any  
 thing that followes, I affirme the same,  
 as to all that which is gone before, Onely  
 as to the liberty to be allowed unto *them*  
 which meet in *private*, who cannot in  
*conscience* joyn in the Celebration of  
 publick

publike ordinances, as they are performed amongst us, I confesse my selfe to be *otherwise* minded at *present*, than the words there quoted by this *Author* do expresse. But this is *nothing* to the difference between *Presbytery* and *independency*: and he that can glory, that in 14. yeares, he hath not altered or improved in his conception of some things, of no greater importance then that mentioned, shall not have me for his rivall. And this is the summe of Mr. C. *Appendix*; the discourse whereof being carried on with such a *temper* of spirit as it is, and suited to the advantage aimed at, by so many *evill surmises*, *false suggestions*, and uncharitable *reflections*, I am perswaded the taking of that paines, will one day be no joy of heart unto him.



## CHAP. 3.

*A Review of the chargers Preface.*

**H**IS first chapter consists for the most part, in a repetition of my *words*, or so much of the discourse of *my first* Chapter as he could wrest, by cutting off *one*, and another parcell of it from its coherence in the whole, with the interposure of glosses of his own, to serve him to make *biting* reflexions upō *them* with whom he hath to deale. How unbecoming such a course of procedure is, for a person of *his worth, gravity and profession*, perhaps his *adversaries*, have by this time convinced him. If men have a mind to *perpetuate* controversies unto an endlesse, fruitlesse reciprocation of words and *cavils*, if to provoke to easie and facile *re-torsions*, if to heighten and aggravate differences beyond any hope of reconciliation, they may do wel to deale after this manner with the writings of one another. *M. C.* knowes how easie it were to make  
his



his owne words, dresse him up in all those ornaments wherein he labours to make me appeare in the world, by such glosses, inversions, additions, and interpositions, as he is pleased to make use of; but *meliora speramus*. Some particulars that seem to be of any importance to our businesse in hand, may be remarked as we passe through it: pag. 1. He tels us the *Donatists had two principles: 1. that they were the onely Church of Christ in a corner of Africk, and left no Church in the world but their owne. 2. That none were truly baptiz'd, or entred members of the Church of Christ, but by some Minister of their party.* These Principles, he saies, are againe improved by men of another party: whom though yet he name not, yet it is evident whom he intends: and pag: 3. he requires my judgement of those principles.

Because I would not willingly be wanting in any thing that may tend to his *satisfaction*, though I have some reason to conjecture at my unhappinesse in respect of the event: I shall with all integrity give him my thoughts of the principles expressed above.

1. Ther

1. Then, if they were considered in reference to the *Donatists* who owned them, I say they were *wicked, corrupt, erroneous* principles, tending to the disturbance of the communion of Saints, and evert<sup>ing</sup> all the rules of *love*, that our Lord Jesus Christ hath given to his disciples, and servants to observe: if he intend my judgment of them in reference to the Churches of England, which he calls *independent*, I am sorry that he should thinke he hath any reason to make this inquiry. I know not that man in the world who is lesse concerned in obtaining *Counenance* to those principles then I am. Let them who are so ready on all occasions or provocations to cast abroad the tolemne formes of reproach, *Schismatics, Sectaries, Hereticks*, and the like, search their owne hearts, as to a conformity of *spirit* unto these principles. It is not what men *say*, but what men *doe*, that they shall be judged by. As the *Donatists* were not the *first* who in *story* were charged with *Schisme*, no more was their Schisme confined to *Africk*. The agreement

greement of *multitudes* in any principles, makes it in its selfe not one *whit* better, and in *effect* worse. For my part I acknowledge the Churches in *England*, *Scotland* and *France*, *Helvetia*, the *netherlands*, *Germany*, *Greece*, *Muscovia*, &c. as far as I know of them, to be true Churches; such for ought I know may be in *Italy* or *Spaine*; and what pretence or colour this *Reverend person* hath to fix a contrary perswasion upon me, with so many odious imputations and reflections, of being one of the *Restorers* of all lost Churches, and the like, I professe I know not. These things will not be *peace* in the latter end; shall the sword devour for ever? I dare not suppose that he will aske why then do I *separate* from them? he hath read my booke of *Schisme*, wherein I have undeniably proved, that I have separated from *none* of them, and I am loath to say, though I feare before the close of my discourse I shall be compelled to it, that this *Reverend Author* hath answered a matter before he understood it, & confuted a book, whose *maine*

and chiefe *designe* he did not once apprehend. The rest of this *chapter* is composed of reflections upon me from my *own words* wrested at his pleasure, and added to according to the purpose in hand, and the taking for granted unto that end that *they* are in the right, *we* in the wrong, that *their Churches* are true churches, and yet not esteemed so by me, that we have separated from those churches, with such like easie suppositions. He is troubled that I thought the mutuall chargings of each other with *Schisme*, between the *Presbyterians*, and *Independents* was as to its heat abated and ready to vanish: wherein he hath invincibly compelled me to acknowledge my mistake; and I assure him I am heartily sorry that I was mistaken, it will not be *some bodies* joy one day that I was so. He seems to be offended with my mention of *Schisme*, because if it be true, will carry it almost out of the world, and blesse the churches with everlasting peace. He tells me that a learned Dr. said a book was one great *Schisme*, I hope that but one Drs. opinion; because being no

*sence* it is not fit it should be entertained by many. In the proceſſe of his diſcourſe he culls out ſundry *paſſages* deliverd by me in reference to the great diviſions and differences, that are in the world among men profeſſing the name of Chriſt, and applies them to the difference between the *Preſbyterians* and *Independents*, with many notable laſhes in his way; when they were very little in my thoughts, nor are the things ſpoken by me in any *tolerable* measure applicable to them. I ſuppoſe no *rationall* man will expect, that I ſhould follow our *Reverend Author* in ſuch waies and pathes as theſe; it were eaſie in ſo doing to enter into an endleſſe *maze* of words, to little purpoſe, and I have no mind to deale with him as he hath done by me, I like not the copy ſo well as to write by it; ſo his firſt chapter is diſcuſſed, and forgiven.

## CHAP. 4.

*Of the nature of schisme.*

THE second Chapter of my booke, whose examination this *Author* undertakes in the second of his, containing the foundation of many inferences that ensue, and in particular of that description of *Schisme* which he intends to oppose, it might have been expected, that he should not have *culled* out passages at his pleasure to *descant* upon, but either have *transcribed* the whole, or at least under *one view* have laid downe clearly what I proposed to confirmation, that the state of the *controversie* being rightly formed, all might understand, *what we say, and whereof we do affirme*: but he thought better of another way of procedure, which I am now *bound* to allow him in; the reason whereof he *knowes*, and other men may *conjecture*.

The first words he fixes on are the first of the Chapter. *The thing whereof we*  
*treat*

*treat being a disorder in the instituted worship of God; whereunto he replies, It is an ill signe or omen, to stumble at the threshold in going out: these words are ambiguous, and may have a double sence, either that schisme is to be found in matter of instituted worship onely, or onely in the differences made in the time of celebrating instituted worship, and neither of these is yet true, or yet proved, and so a mere begging of the thing in question: for saith he, Schisme may be in, and about other matter besides instituted worship.*

What measure I am to expect for the future from this entrance or beginning, is not hard to conjecture. The truth is, the *Reverend Author* understood me not at all, in what I affirmed: I say not, that *Schisme in the Church is either about instituted worship, or onely in the time of worship*, but that the *thing I treat of*, is a disorder in the instituted worship of God, and so it is, if the *being*, and constitution of any *Church* be a part of God's worship: but when men are given to *disputing*, they think it incumbent on them

to question every *word* and expression, that may possibly give them an advantage: but we must, now we are engaged, take all in good part as it comes. Having nextly granted my request of standing to the *sole determination of Scripture* in the *controversie about the nature of schisme*, he insists on the *Scripture use and notion* of the word, according to what I had proposed: only in the *metaphoricall* sense of the word, as applyed unto *civill and politicall* bodies, he endeavours to make it appeare, that it doth not only denote the difference and division that falls among them in judgement, but their *secession* also into *parties*; which though he prove not from any of the *instances* produced yet because he may not trouble himself any further in the like kind of needless labour; I do here informe him that if he suppose that I deny that to be a *Schisme* where there is a separation, and that because *there is a separation*, as though schisme were in its whole nature exclusive of all separation, and lost its being when separation ensued, he hath taken



my mind as rightly, as he hath done the whole designe of my booke, and my sense in his first animadversions on this Chapter. But yet because this is not proved, I shall desire him not to make use of it for the future as though it were so. The first place urged is that of *John 7. 43.* *There was a schisme among the people*: it is not pretended that here was any separation: *Acts 14. 4.* *the multitude of the city was divided*, that is, in their judgment about the Apostles and their doctrine: but not only so, for *ἀντιμαχίαν*, is spoken of them, which expresses their separation into parties: what weight this new criticisme is like to finde with others, I know not, for my part I know the words inforce not the thing aymed at; and the utmost that seemes to be intended by that expression, is the siding of the multitude, some with one, some with another, whilst they were all in a publique commotion, nor doth the context require any more. The same is the case, *Acts 23. 7.* where the *Sadduces* and *Pharisees* were divided about *Paul*, whilst abiding in the place where

the *Sanedrim* fate, being *divided* into parties long before: and in the testimony cited in my *margent* for the use of the word in other *Authors*, the Author makes even that *ἀντιτάσσας εἰς τὰ μέρη*, to stand in opposition, only to *ἀμυνόντας*: nor was it any more. There was not among *the people of Rome*, such a separation as to break up the *Corporation*, or to divide the Government, as is known from the story. The place of his owne producing, *Acts 19. 9.* proves indeed that *then* and *there*, there was a separation, but as the *Author* confesses in the *margent*, the word there used to expresse it hath no relation to *χίσμα*. Applied to *Ecclesiasticall* things, the *Reverend Author* confesses with me, that the word is onely used in the *first Epistle to the Corinthians* *1 Cor. 19. ch. 11. 18.* and therefore that from *thence* the proper use and importance of it is to be learned. Having laid downe the use of the word to denote difference of mind and judgment, with troubles ensuing thereupon, amongst men met in some one assembly about the compassing of a common end and designe.

I proceed to the particular accommodation of it, to *Church-rents* and schisme in that *Solitary instance* given of it in the church of *Corinth*: What saies our *Authour* hereunto? Sayes he, *Pag. 26.* *this is a fore-stalling the readers judgement, by a meer begging of the thing in question: as it hath in part been proved from the Scripture its selfe, where it is used for separation into parties, in the politicall use of the word; why it may not so be used in the ecclesiasticall sense, I see no reason:* but if this be the way of *begging* the Question, I confesse I know not what *course* to take to *prove* what I intend. Such words are used sometimes in warm disputes causelessly; it were well they were placed where there is some *pretence* for them; Certainly they will not serve every turne. Before I asserted the use of the word, I instanced in all the places where it is *used*, and evinced the sense of it from them? if this be *begging*, it is not that *lazy trade* of begging, which some use; but such as a man had as good professedly *worke* as follow. How well he  
 hath

hath disproved this sense of the word from *Scripture* we have seen, I am not concerned in this seeing no reason why it may not be used in the ecclesiasticall sense according to his conception, my enquiry was how it was used, not how it might be used in this Reverend Authors judgment. And this is the substance of all that is offered to overthrow that principle, which if it abide and stand, he must needs confesse all his following pains to be to no purpose. He sees no reason but it may be as he saies.

After the declaration of some such suspitions of his, as we are now wonted unto, and which we cannot deny him the liberty of expressing, though I proteste he do it unto my injurie, he saies, *this is the way on the one hand to free all church-separation from schisme, and on the other to make all particular churches more or lesse inschismaticall*: well, the first is denyed; what is offer'd for the confirmation of the second? saith he, *what one congregation almost is there in the world, where there are not differences of judgment whence*  
*ensue*

soe many troubles about the compassing  
 of one common end and designe; I doubt  
 whether his owne be free therefore. If my  
 testimony may remove his scruple, I as-  
 sure him through the grace of God, hither-  
 to it hath been so, and I hope it is so with  
 multitudes of other Churches, those  
 with whome it is otherwise, it will appear  
 at last to be more or lesse blameable on  
 the account of Schisme.

Omitting my farther explication of  
 what I had proposed, he passes unto p. 27.  
 of my book, and thence transcribes these  
 words: they had differences among them-  
 selves about unnecessary things; on these they  
 engaged into disputes and sidings even in  
 the solempne assemblies, probably much  
 vaine janglings, alienation of affections,  
 exasperations of spirit, with a neglect of due  
 offices of love ensued hereupon, whereunto  
 he subjoines, that the Apostle charges this  
 upon them is true, but was that all? were  
 there not divisions into parties as well as in  
 judgments? we shall consider that ere long,  
 But I am sorry he hath waved this proper  
 place of the consideration of this impor-  
 tant

tant assertion; the truth is, *hic pes figendus*, if he remove not this *position*, he labours in vain for the future. I desire also to know what he intends by *divisions into parties*; if he intend that some were of *one party*, some of *another*, in these divisions and differences, it is granted: there can be no *difference* in judgment amongst men, but they must on that account be *divided* into parties: but if he intend thereby, that they *divided* into severall *churches*, *assemblies*, or congregations, any of them setting up *new churches* on a new account, or separating from the *publiick assemblies* of the church whereof they were, and that their so doing is reproved by the Apostle under the *name of Schisme*; then I tell him that this is *that indeed* whose prooffe is incumbent on him. Faile he herein, the whole foundation of my discourse continues firme and unshaken; the truth is, I cannot meet with any one attempt to prove *this*, which alone was to be *proved*, if he intended that I should be any farther concerned in his discourse, then onely to find my selfe *revil'd* and *abused*.

Passing

Passing over what I produce to give *light* and evidence unto my assertion, he proceeds to the consideration of the observations and inferences I make upon it. P. 29. and onward.

The first he insists upon is, that *the thing mentioned is entirely in one Church*, amongst the members of one particular society: no mention is made of *one church* divided against another, or separated from another.

To this he replies 1. *that the church of Corinth, was a collective church, made up of many congregations, and that I myself confesse they had solemn assemblies, not one assembly onely; that I beg the Question by taking it for one single congregation.* But I suppose one particular congregation may have more than *one solemn assembly*, even as many, as are the times, wherein they *solemnly assemble*.

2. I supposed, I had proved that it was *only one congregation*, that used to assemble in *one place*, that the Apostle charged this crime upon; and that this Reverend Author was pleased to overlook what

was produced to that purpose, I am not to be blamed. 3. Here is another *discovery*, that this *Reverend person* never yet clearly understood the designe of my treatise, nor the principles I proceed upon. Doth he think it is any thing to my present businessse, whether the *church of Corinth* were such a church as *Presbyterians* suppose it to be, or such a one as the *Independents* affirme it? whilst all acknowledge it to be *one church*, be that particular church of *what kind* it will; if the Schisme rebuked by the Apostle consisted in division in it, and not in separation from it as such, I have evinced all that I intended by the Observation under consideration. Yet this he againe persues, and tells me, *that there were more particular churches in and about Corinth, as that at Cenchrea, and that their differences were not confined to the verge of one church (for there were differences abroad out of the Church) and saies, that at unawares I confess that they disputed from house to house, and in the publick assemblies: but I will assure the Reverend Author I was aware of*  
 what



what I said: Is it possible he should suppose that by the *verge* of *one Church* I intended the *meeting place*, and the *assembly* therein? was it at all incumbent on me, to prove that they did not *manage* their differences in *private*, as well as in *publick*? is it likely any such thing should be? did I deny that they *sided* and made parties about their divisions and differences? is it any thing to me, or to any thing I affirm, how, where, and when, they managed their disputes, and debated their controversies? it is true there is mention of *a church at Cenchrea*, but is there any mention that that church made any *separation* from the church of *Corinth*? or that the differences mention'd were between the *members* of these severall churches? is it any thing to my present designe, though there were 20 particular *congregations* in *Corinth*, supposing that on any consideration, they were *one Church*? I assure you Sr. I am more troubled with your not *understanding* the business and designe I manage, then I am with all your reviling termes, you have laden

laden me withall.

Once for all; unlesse you prove that there was a *separation* frō that Church of *Corinth* (be it of what constitution it may by any be supposed) as such, into another church, and that this is reprov'd by the *Apostle* under the name of *Schisme*; you speak not one word to invalidate the *principle* by me laid downe: and for what he addes; *that for what I say there was no one church divided against another, or separated from another, is assumed, but not prov'd unlesse by a negative, which is invallid*; he wrests my words: I say not, *there was no such thing*, but that there was *no mention of any such thing*: for though it be as cleare as the *noone day*, that indeed there was no such thing, it sufficeth *my purpose* that there was *no mention of any such thing*, and therefore no *such thing* reprov'd under the name of *Schisme*. With this *one observation*, I might well dismiss the whole ensuing treatise, seeing of how litle use it is like to prove, as to the businesse in hand, when the Author of it indeed apprehends not the principle which

which he pretends to oppose; I shall once more tell him, that he abide not in his mistake, that if he intend to evert the principle here by me insisted on, it must be by a demonstration that the Schisme charged on the *Corinthians* by *Paul* consisted in the separation from, and relinquishment of that church, whereof they were members, and congregating into another not before erected or established; for this is that which the *Reformed Churches* are charged to do by the *Romanists*, in respect of their Churches, and accused of schisme thereupon. But the differences which he thinks good to manage and maintain, with, and against the *Independents* do so possess the thoughts of this *Reverend Author*, that what ever occurs to him, is immediately measured by the regard which it seems to bear, or may possibly bear thereunto, though that consideration were least of all regarded in its proposal.

The next *observation* upon the former *thesis* that he takes into his examination, so far as he is pleased to transcribe

It, is this; Here is no mention of any particular man or number of men separating from the assembly of the whole church) subducing of themselves from its power only they had groundlesse cause, &c. differences amongst themselves; Hereunto our Author variously replies and saies, 1. *if this all? were not separations made, if from that church, yet in that church as well as divisions?* Let the Scripture determine chap. 1. 11. ch. 5. 3. *I am a Disciple of Paul said one, and I a Disciple of Apollos another in our language;* *I am a member of such a ministers congregation, saies another such a man for my money: and so a third and hereupon they most probably separate themselves into such and such congregations, and is not separation the ordinary issue of such enuiings?*

I doubt not but that our Reuerend Author supposeth that he hath here spoken to the purpose, and matter in hand and so perhaps may some others thinke also. I must crave leave to enter in dissent upon the account of the insufficient reasons; for, 1. *It is not separation in the Church*

Church, by mens divisions and differences whilst they continue members of the same Church, that I deny to be here charged under the name of *Scisme*, but such a separation from the Church, as was before described. 2. The disputes amongst them about *Paul* and *Apollus*, the instruments of their conversion cannot possibly be supposed to relate unto *Ministers* of distinct congregations among them. *Paul* and *Apollus* were not so, and could not be figures of them that were; so that those expressions do not at all answer those which he is pleased to make parallel unto them. 3. Grant all this, yet this proves *nothing* to the cause in hand, men may crye up some the *Minister* of one congregation, some of another, and yet neither of them separate from the one, or other, or the congregations themselves fall into any separation; wherefore (4) He saies, *probably they separated into such and such congregations*; But this is most *improbable*; for first, there is no mention at all of those many congregations that are supposed, but rather

the contrary, as I have declared, is expressly asserted: 2. There is no such thing *mentioned* or *intimated*, nor, 3. are they in the least *rebuked* for any such thing, though the forementioned differences which are a *lesse evil* are reprov'd again, and againe, under the name of Schisme, so that this most *improbable improbability* or rather vaine conjecture, is a very mean *refuge* and retreat from the evidence of expresse Scripture, which in this place is alone inquired after. Doth indeed the *Reverend Author* think, will he pretend so to do, that the holy Apostle should so expressly, weightily, and earnestly, reprove their *dissensions* in the church, whereof they were members, and yet not speak one word, or give the least intimation of their *separation* from the church; had there indeed been any such thing? I dare leave this to the *conscience* of the most partially addicted person under heaven; to the *Authors* cause; who hath any conscience at all; nor dare I dwell longer on the confutation of this *fiction*, though it be upon the  
mater

matter the whole of what I am to contend withall. But he farther informes us that, *there was a separation to parties in the church of Corinth, at least as to one ordinance of the Lords supper, as appears c. 11. v. 18, 21, 22, 23. and this was part of their Schisme. v. 16. And not long after they separated into other Churches, sleighing and undervaluing the first ministers and churches, as nothing or lesse pure then their owne, which we see practised sufficiently at this day.* A. Were not this the head & seate of the first part of the controversie insisted on, I should not be able to prevaile with my selfe, to cast away precious time in the consideration of such things as these, being tendered as suitable to the businesse in hand; It is acknowledged that there were differences amongst them, and disorders in the administration of the Lords supper, that therein they used *respect of persons*, as the place quoted in the margin by our Author, Jam. 2. 1, 2, 3. manifests that they were ready to do in other places; the disorder the *Apostle* blames in the administration of the ordi-

nances was; when they came together in  
 the Church, v. 18. when they came toge-  
 ther in one place, v. 20. there they tarried  
 not one for another as they ought v. 33.  
 but coming unprepared, some having ea-  
 ten before, some being hungry v. 21. all  
 things were managed with great confu-  
 sion amongst them v. 22. and if this prove  
 not, that the *Schisme* they were charged  
 withall consisted in a separation from that  
 church with which they came together in  
 one place, we are hopelesse of any farther  
 evidence to be tendred to that purpose.  
 That there were disorders amongst them  
 in the celebration of the Lords supper is  
 certain; that they separated into severall  
 congregations on that account, or one  
 from another, or any from all, is not in  
 the least intimation signified; but the  
 plaine contrary shines in the whole state  
 of things, as there represented: had that  
 been done, and had so to do, been such an  
 evil, as is pleaded, (as causlessly to do it is  
 no small evil) it had not passed unrepro-  
 ved from him, who was resolved in the  
 things of God, not to spare them. 2 That  
 they



they afterwards fell into the separation aimed at to be asserted Our *Reverend Author* affirms, that so he may make way for a *reflection* on the things of his present disquietment; but as we are not as yet *concerning our selves*, in what they did afterwards; so when we are, we shall expect somewhat more than *bare affirmations* for the proove of it: being more than ordinarily confident, that he is not able from the *Scripture*, or any other *story* of credit, to give the least countenance to what he here affirms. But now as if the matter were *well discharged*, when there hath not one word been spoken, that in the least reaches the case in hand, he saith 3. *by way of supposition* that there was but one single congregation at Corinth, yet (said he) the *Apostle* deborts the brethren from *Schisme*, and writes to more then the Church of Corinth, ch. 1. v. 2. A. I have told him before, that though I am full well resolved that there was but one single congregation at Corinth in those daies, yet I am not at all convinced as to the *proposition* under confirmation to assert

any such thing, but will suppose the church to be of what kind my Author pleaseth, whilst he will acknowledge it to be the particular Church of *Corinth*. I confesse the *Apostle* dehorts the brethren from *Schisme*, even others as well as those at *Corinth*, so far as the church of God in all places, and ages, are concerned in his instructions and dehortations, when they fall under the case stated, parallel with that which is the ground of his dealing with them at *Corinth*; but what that *Schisme* was from which he dehorts them, he declares only in the instance of the Church of *Corinth*: and thence is the measure of it to be taken, in reference to all dehorted from it. Unto the 3d. Observation added by me, he makes no returne, but only laies down some exceptions to the exemplification given of the whole matter, in another *schisme* that fell out in that Church about 40 yeares after the composure of this, which was the occasion of that excellent *Epistle* unto them from the Church of *Rome*, called the *Epistle of Clement*; dissuading them from per-

persisting in that *strife* and contention,  
 and pressing them to unity and agree-  
 ment among themselves: some things *our*  
*Reverend Author* offers as to this instance,  
 but so, as that I cannot but *suppose*, that  
 he consulted not the *Epistle* on this parti-  
 cular occasion; and therefore now I desire  
 him that he would do so, and I am per-  
 swaded he will not a *second time* give coun-  
 tenance to any such apprehension of the  
 then state of the Church, as though there  
 were any separation made from it, by any  
 of the *members* thereof, doing or suffer-  
 ing the injury there complained of, about  
 which those differences and contentions  
 arose. I shall not need to go over againe  
 the severalls of that *Epistle*; one word  
 mentioned by my selfe, namely *οὐκ ἔστιν*,  
 he insists on, and informes us, that it im-  
 plies a *separation into other assemblies*,  
 which he saies *I waved to understand*. I  
 confesse I did so in this place, and so  
 would he also, if he had once consulted it.  
 The speech of the *Church of Rome* is there  
 to the *Church of Corinth*, in reference to  
 the elders whom they had deposed. the  
 whole

whole sentence is; ὁ αὐτὸς ὁ δὲ τῆς ἐκείνης ἐκείνης  
 γάρτε καλῶς παλινο μῦθος ἐν τῇ ἀκριβείᾳ αὐτῶς  
 τοιμῆς λεγόμενος. and the words immedi-  
 ately going before are, μακάριοι οἱ προνομιῶν  
 ῥήματα προσύταροι βίβλιν ἐγκαρσὸν ἢ τελείαν ἔχον  
 ἢ ἀτάλυσιν, ἢ ὁ δὲ λαμβάνεται μὴ πρὶς αὐτῶν μεταστροφῇ  
 οὐδὲ ἐν αὐτοῖς τοῖς: then follows that ὁ αὐτὸς  
 5; our Author I suppose, understands  
*Greek*, and so I shall spare my pains of  
 transcribing *Mr. Youngs Latin translation*,  
 or adding one in English of mine own;  
 and if he be pleased to read these words,  
 I think we shall have no more of his *μεταφρά-  
 ρης*.

If a faire opportunity call me forth to  
 the farther mannagement of this contro-  
 versy, I shall not doubt but from that *E-  
 pistle*, and some other pieces of undoubted  
*antiquity*, as the *Epistle of the Church of  
 Vienna and Lyons*, of *Smyrna*, with some  
 publick records of those daies, as yet pre-  
 served, worthy all of them to be written  
 in letters of Gold, to evince that state of  
 the Churches of Christ in those daies, as  
 will give *abundant light* to the principles  
 I proceed upon in this whole businesse.

And

And thus have I briefly *vindicated* what was proposed as the precise Scripture notion of *schisme*, against which indeed not any one objection hath been raised, that speaks directly to the thing in hand. Our *Reverend Author* being full of *warmed affections* against the *independents*, and exercised greatly in *disputing* the common principles which either they hold, or are supposed so to do; measures every thing that is spoken, by his apprehension of those differences; wherein as he thinks their concernment doth lie: had it not bin for some such prejudice, (for I am unwilling to ascribe it to more blamable principles) it would have been almost impossible that he should have once imagined that he had made the *least* attempt towards the eversion of what I had asserted; much lesse that he had made *good* the title of his book, though he scarce forgets it, or any thing concerning it but its proöfe, in any one whole leafe of his treatise. It remaines then that the *nature and notion* of Schisme as revealed and described in the Scripture, was rightly fixed in

my former discourse; and I must assure this *Reverend Author*, that I am not affrighted from the embracing and maintaining of it, with those scare crows of *new light, singularity*, and the like, which he is pleased frequently to set up to that purpose. The discourse that ensues in our *Author* concerning a parity of reason, to prove that if that be *schisme*, then much more is *separation* so, shall afterwards if need be, be considered, when I proceed to shew what yet farther may be *granted* without the least prejudice of truth, though none can *necessitate* me to recede from the *precise* notion of the name and thing deliverd in the Scripture. I confess I cannot but marvell, that any man undertaking the examination of that *Treatise*, and expressing so much indignation at the thoughts of my *discourse*, that lyeth in this businesse, should so sleightly passe over that, whereon he knew that I laid the great weight of the whole. Hath he so much as indeavoured to prove, that that place to the *Corinthians*, is not the only place wherein there is in the Scripture  
any

any mention of schisme in an *ecclesiasticall* sense; or that the Church of *Corinth* was not a *particular* church: is any thing of importance offered to impair the assertion that the evill reprov'd was within the verge of that church, and without separation from it? and do I need any more to make good to the *utmost* that which I have asserted; but of these things afterwards.

In all that followes to the *end* of this chapter, I meet with nothing of importance that *deserves* farther notice; that which is spoken is for the most part *built* upon mistakes; as that when I speak of a member or the members of *one particular church*, I intend onely one *singl*e congregation exclusively to any other acceptation of that expression, in reference to the apprehension of others: that I denie the *reformed Churches* to be true churches, because I denie the *Church of Rome* to be so; and denie the institution of a *nationall church*, which yet our Author pleads for. He would have it for granted that be-  
caus

cause *Schisme* consists in a difference among church members, therefore he that raises such a difference, whether he be a member of that church wherein the difference is raised, or of any other or no (suppose he be a *Mahometan* or a *Jew*) is a *Schismatick*; pleads for the old definition of *Schisme*, as suitable to the *Scripture*; after the whole foundation of it is taken away: wrests many of my expressions: as that in particular, in not making the matter of *Schisme* to be things relating to the worship of God, to needlesse discourses about *Doctrine* and *Discipline*, not apprehending what I intended by that expression of the *worship of God*; and I suppose it not advisable to follow him in such extravagancies. The usuall aggravations of *Schisme* he thought good to reinforce, whether he hoped that I would dispute with him about them, I cannot tell. I shall now assure him that I will not, though if I may have his good leave to say so, I lay much more weight on those insisted on by my selfe, wherein I am encouraged, by his approbation of them.



## C H A P. 5.

**T**He third Chapter of my Treatise consisting in the *preventing* and removing such objections as the *precedent* discourse might seem lyable and obnoxious unto, is proposed to examination, by our Reverend Author, in the third Chap. of his Booke: and the objections mentioned undertaken to be managed by him, with what successe, some *few* considerations will evince.

The first Objection by me proposed was taken from the *Common Apprehension* of the nature of Schisme, and the issue of stating it as by me layd down; namely hence it would follow that *the separation of any man or men from a true Church, or of one Church from others is not Schisme.* But now waving for the present the more *large* consideration of the name & thing, which yet in the processe of my discourse I do condescend upon, according to the principle layd down; I say that in the precise signification of th

word, and description of the thing as given by the holy Ghost this is true; no such *separation* is in the scripture so called, or so accounted, whither it may not in a *large sence* be esteemed as such, I do not dispute, yea I *afterwards* grant it so farre, as to make that concession the bottom and foundation of my whole plea, for the *vindication* of the reformed churches from that crime. Our *Reverend Author* reinforces the objection by sundry instances; As, 1. *that he hath disproved that sence or precise signification of the word in Scripture*, how well let the Reader judge. 2. *That supposing that to be the onely sence mentioned in that case of the Corinthians, yet may another sence be intimated in Scripture and deduced by regular and rationall consequence*: Perhaps this will not be so easy an undertaking, this being the *onely place* where the name is mentioned, or thing spoken of in an Ecclesiasticall sence: but when any prooffe is tendred of what is here affirmed, we shall attend unto it. It is said indeed that *if separation in Judgment in*

*a Church be a Schisme, much more to separate from a Church! but our question is about the precise notion of the word in Scripture, and consequences from thence, not about consequents from the nature of things, concerning which if our Author had been pleased to have staid a while, he would have found me granting as much as he could well desire. 3. 1 John 2. 19. is sacrificed αμαρτιας εν θολη and interpreted of Schisme. Where (to make one venture in imitation of our Author) All Orthodox Interpreters, and writers of controversies expound it of Apostacy; neither will the context or arguing of the Apostle admit of another exposition; mens wresting of Scripture to give countenance to inveterate errors is one of their worst concomitants; so then that seperation from Churches is oftentimes evill is readily granted: of what nature that evill is; with what are the aggravations of it; a judgment is to be made, from the pleas and pretences that its circumstances afford: so far as it proceeds from such dispensations as before were mentioned, so far it pro-*

ceeds from *schisme*, but in its own nature absolutely considered it is not so.

To render my former assertions the more unquestionably evident, I consider the severall accounts given of mens *blameable departures* from any Church, or Churches mentioned in Scripture, and manifest that none of them come under the head of *Schisme*. Apostasy, irregularly of *walking*, and professed sensuality, are the *brads*, whereunto all blameable departures from the Churches in the Scripture are referred.

That there are other accounts of this crime, our Author doth not assert; he onely saies, that all, or some of the places I produce, as instances of a blameable separation from a Church, do mind the nature of *Schisme* as *precedaneous* to the separation; What ere the matter is I do not find him speaking so faintly and with so much caution through his whole discourse as in this place: all, or some do it, they mind the nature of *Schisme*; they mind it as *precedaneous* to the separation, so the summe of what he aims at in contesting

resting about the exposition of those places of Scripture is this; some of them do *mind* ( I know not how ) the *nature* of *Schisme*, which he never once named as precedaneous to separation, therefore the precise notion of Schisme in the Scripture doth not denote *differences* and *divisions* in a Church only, *Quod erat demonstrandum*: That I should spend time in debating a consideration so *remote* from the state of the controversie in hand, I am sure will not be expected by such as understand it.

*Pag. 77.* Of my treatise I affirm that for a man to withdraw or withhold himselfe from the communion external and visible of any Church or Churches, on that pretention or plea (be it true or otherwise) that the worship, doctrine, or discipline instituted by Christ is corrupted among them, with which corruption he dares not defile himselfe; is no where in the Scripture called *Schisme*, nor is that case particularly exemplified, or expressly supposed, whereby a Judg-

ment may be made of the fact at large, but we are left, upon the whole matter, to the guidance of such generall rules and principles as are given us for that end and purpose: Such is my meaneſſe of apprehenſion that I could not underſtand, but that either this aſſertion muſt be ſubſcribed unto, as of irrefragable verity, or elſe that inſtances to the contrary muſt have been given out of the *Scripture*; for on that *hinge* alone doth this preſent controverſie (and that by conſent) turne it ſelfe: But our *Reverend Author* thinks good to take another courſe (for which his reaſons may eaſily be conjectured) and excepts againſt the aſſertion it ſelfe in *Generall*: firſt, as *ambiguous and fallacious*, And then alſo intimates that he will ſcan the words in *particular*; Mihi juſſa capeſſere, &c. 1. He ſaies, that *I tell not whither a man may ſeparate where there is corruption in ſome one of theſe onely or in all of them, nor* 2. *How farre ſome or all of theſe muſt be corrupted before we ſeparate.* A. This is no ſmall *vanity* under the ſunne, that  
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men will not onely *measure themselves by themselves*, but others also by their own measure: Our *Author* is still with his finger in the *fore*, and therefore supposes that others must needs take the same course. Is there any thing in my *assertion* whether a man *may separate* from any church or no? any thing upon what *Corruption* he may lawfully so do? any thing of *stating* the difference betwixt the *Presbyterians* and *Independants*? do I at all fix it on this *foot of account* when I come so to doe? I humbly beg of this *Author*, that if I have so *obscurely* and intricately delivered my selfe and meaning, that he cannot come to the understanding of my *designe*, nor import of my expressions, that he would favour me with a *command* to explain my selfe, before he engage into a publicke refutation of what he doth not so *clearly* apprehend! Alas, I do not in this *place* in the least intend to justify *any separation*, nor to shew what *pleas* are sufficient to justify a separation, nor what corruption in the church separated from, is necessary

thereunto, nor at all regard the *controversie* his eye is allwaies on; but onely declare what is not comprised in the *precise Scripture notion of Schisme*, as also how a Judgment is to be made of that which is so by me excluded, whither it be good or evill. Would he have been pleased to have spoken to the businesse in hand, or any thing to the present purpose, it must not have been by an inquiry into the grounds & reasons of *separation*, how farre it may be *justified* by the plea mentioned, or how farre not: when that *plea* is to be allowed, and when rejected; but this only was incumbent on him to prove! namely, that such a *separation* upon that plea, or the like, is called *Schisme* in the Scripture, and as such a thing condemned. What my concernment is in the ensuing observations; *that the Judaicall Church was as corrupt as ours, that if a bare plea true or false will serve to justify men, all separatists may be justified*, he himselfe will easily perceive: But however, I cannot but tell him by the way, that he who will *dogmatize*, in  
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this controversy from the *Judaicall Church*, and the course of proceedings amongw them, to the direction and limitation of duty, as to the churches of the Gospel, considering the vast & important differences between the *constitutions* of the one & the other, with the infallible obligation to certain principles, on the account of the typicall institution in that *Primitive Church*, when there neither was nor could be any more in the world, must expect to bring other Arguments to compasse his designe, then the *analogie* pretended. For the justification of *Separatists* of the reason, if it will ensue, upon the examination for *separation*, and the circumstances of the seperating, whereunto I referre them, let it follow, and let *who will* complain; But to fill up the measure of the *mistake* he is ingaged in, he tells us pag. 75. that this is the pinch of the question, whither a man or a company of men may separate from a true Church, upon a plea of *Corruptiō* in it, true or false, & set up another Church, as to ordinances, renouncing that Church to be a true Church.

*This* (saith he) *is plainely our case at present, with the Doctor and his Associates; truly I do not know that ever I was necessitated to a more sad and fruitlesse imployment in this kind of labour and travaile. Is that the question in present agitation? is any thing, word, title, or iota spoken to it? is it my present businesse to state the difference between the Presbyterians and Independents? do I any where do it upon this account? do I not every where positively deny that there is any such separation made? nay can common honesty allow such a state of a question, if that were the businesse in hand to be put upon me? are their ordinances and churches so denied by me as is pretended? what I have often said, must again be repeated, The Reverend Author hath his eye so fixed on the difference between the Presbyterians and the Independants, that he is at every turn lead out of the way into such mistakes, as it was not possible he should otherwise be overtaken withall, this is perhaps mentis gratissimus error: But I hope it would*  
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be no *death* to him to be delivered from it. When I laid downe the principles which it was his good will to oppose, I had many things under consideration, as to the settling of Conscience in respect of manifold oppositions; and to tell him the truth, least *valued* that which he is pleased to mannage, and to look upon as my sole intendment; if it be not *possible* to deliver him from this strong imagination, that carries the *images* and *species* of *Independency* alwaies before his eies, we shall scarce speak *ad idem* in this whole discourse. I desire then that he would take notice, that as the *state* of the controversy he proposes, doth no more relate to that which peculiarly is pretended to ly under his consideration, then any other thing whatever that he might have mentioned; so when the peculiar *difference* between him and the *Independents* comes to be mananged, scarce any one terme of his state will be allowed. Exceptions are in the next place attempted to be put in to my assertion, that there is no example in the Scripture of any one Church

Churches *departure* from the union which they ought to hold with others, unless it be in some of their *departures from the common faith*, which is not *Schisme*; much with the same successe as formerly: let him produce one *instance*, and, *En Herbans*. . . I grant the *Roman church* on a supposition that it is a Church (which yet I utterly deny) to be a *schismaticall Church* upon the account of the *intestine divisions* of all sorts; or what other accounts other men urge them with the same guilt I suppose he knows by this, that I am not concern'd. Having finished *this exploit*, because I had said, if I were *unwilling*, I did not understand how I might be *compelled* to carry on the *notion of Schisme* any farther; he tells me, *though I be unwilling, he doubts not but to be able to compell me*: but who told him I was *unwilling* so to do? do I not immediately without any *compulsion* very freely fall upon the worke? did I say I was *unwilling*? Certainly it ought not to be thus; of his *abilities* in other things I do not doubt; in this discourse he is pleased to exercise  
more

more of something else.

There is but one passage more that needs to be remarked, and so this Chapter also is dismissed; He puts in a *Caveat* that I limit not *Schisme* to the worship of God, upon these words of mine, *the consideration of what sort of union in reference to the worship of God* (where he inserts in the repetition, *marke that*) is instituted by Jesus Christ, is the foundation of what I have further to offer; whereto he subjoined the *designe* of this in that he may have a fair retreat, when he is charged with breach of union in other respects; and so with *Schisme*, to escape by this evasion: this breach of union is not in reference to the worship of God in one assembly met to that end. I wish we had once an end of these mistakes, and false uncharitable surmises. By the *worship of God* I intend the whole compasse of *institutions*, and their tendency thereunto. And I know that I speak properly enough in so doing; I have no such *designe* as I am charged withall, nor do I need it; I walke not in feare of this Authors forces, that I should be providing

ding before hand to secure my *retreat*. I have passed the *bounds* of the *precise notion* of Schisme before insisted on, and yet doubt not but God assisting to make *good my ground*. If he judge I cannot, let him command my *personall attendance* on him at any time, to be driven from it by him; let him by any meanes prove against me at any time a breach of any *union* instituted by Jesus Christ, and I will promise him, that with all speed I will retreat from that state, or thing, whereby I have so done. I must profess to this *Reverend Author*, that I like not the *cause* he mannages one whit the better for the *way* whereby he mannageth it. We had need *watch* and *pray* that we be not *lead into temptation*: seeing we are in some measure *not ignorant* of the devices of *Sathan*.

Now that he may see this door of escape shut up, that so he may not need to trouble himselfe any more in taking care, least I *escape* that way, when he intends to fall upon me with those *blowes*, which as yet I have not *felt*, I shall shut  
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it fast my selfe, beyond all possibility of my opening againe: I here then *declare* unto him, that when ever he shall prove that I have broken any *union* of the institution of Jesus Christ, of what sort soever, I will not in *excuse* of my selfe, insist on the *plea* mentioned, but will submit to the *discipline*, which shall be thought meet by him to be *exercised* towards any one offending in that kind: yet truely on this engagement I would willingly contract with him, that in his next *reply* he should not deale with me, as he hath done in this, neither as to my *person*, nor as to the *differences* between us.



CHAP.

## C H A P. 6.

**H**AVING declared and vindicated the *Scripture proper notion* of Schisme, and thence discovered the nature of it with all its aggravations, with the mistakes that *men* have run into, who have suited their apprehensions concerning it, unto what was their *interests* to have it thought to be, and opened a *way* thereby for the furtherance of *peace* among professors of the Gospell of Jesus Christ; for the further security of the *consciences* of men unjustly accused and charged with the *guilt* of this evil; I proceeded to the consideration of it in the usuall common acceptation of the word, and things, that so I might *obviate* what ever with any tollerable pretence is insisted on, as deduced by a parity of reason from what is delivered in the Scripture, in reference to the charge managed by *some* or other against all sorts of *Protestants*. Hereupon I grant, that it may be looked on in generall as *discrepans in veritate*, a branch of



of union, so that it be granted also, that that *union* be an union of the institution of Jesus Christ. To find out then the nature of *Schisme* under the consideration of the condescension made: and to discover wherein the *guilt* of it doth consist; it is necessary that we find out what that *union* is, and wherein it doth consist, whereof it is the *breach* and interruption, or is supposed so to be over and above the breach above mentioned and described. Now this *union* being the union of the *Church*, the severall acceptations of the *Church* in scripture are to be *investigated*, that the union inquired after, may be made known. The church in scripture being taken either for the *Church Catholick* or the whole number of *elect believers* in the world (for we lay aside the consideration of that part of this great family of God, which is already in heaven, from this distinction) or else for the *generall visible body* of those who professe the gospel of Christ, or for a particular society joining together in the celebration of the ordinances of

the new testament, instituted by Christ to be so celebrated by the; The union of it, with the breach of that union, in these *severall* respects with the application of the whole, to the businesse under consideration, was to be enquired after: which also was performed.

I began with the consideration of the *Catholick invisible Church* of Christ, and the union thereof; having declared the rise of this distinction, and the *necessity* of it from the nature of the things themselves; as to the *matter* of this church, or the church of Christ as here *militant* on earth, I affirme, and evince it to be, *all and only elect believers*; the union of this church consists in the *inhabitation* of the same spirit in all the members of it, uniting them to the *head* Christ Jesus, and therein to one another. The *breach of this union*, I manifested to consist in the *losse of that spirit*, with all the peculiar consequences and effects of him in the hearts of them, in whom he dwels; This I manifest according to our principles to be *impossible*, and upon a supposition

figion of it, how remote it would be from *Schisme*, under any notion or acceptation of the word; so closing that discourse with a charge on the *Romanists* of their distance from an interest in this church of Jesus Christ.

Our *Reverend Author* professes that he hath but *little* to say to *these* things, some exceptions he puts in unto some expressions used in the explication of my sense, in this particular: that which he chiefly insists upon, is the accommodation of that promise *Matth. 16. 28.* upon this rock will I build my church, to the *Church* in this sense, which he concludes to belong to the *visible Church* of professors; now as I am not at all concerned, as to the truth of what I am in confirmation of, to *which* of these it be applied, so I am far from being *alone* in that application of it to the *Catholic Church* which I insist upon; *All our Divines* that from hence prove, the *perseverance* of all *Individuall believers*, as all do that I have met withall, who write on that *subject*, are of the same mind with

me. Moreover the Church is *built on this rock* in its Individuals; or I know not how it is *so built*. The *building* on Christ, doth not denote a meer *relation* of a *generall body* to his truth, that it shall allwaies have an existence; but the *union* of the *Individualls* with him in their being built on him, to whom the promise is made. I acknowledg it for as unquestionable a truth as any we believe, that Christ hath *had*, and ever shall *have* to the end of the world, a visible number of those that *professe* his name, and subjection to his kingdome; because of the necessary consequence of *profession* upon *believing*; but that, that truth is intended in this promise any farther but in respect of this *consequence*, I am not convinced. And I would be loath to say that this *promise* is not made to every particular believer, and only unto them; being willing to *windcate* to the Saints of God, all those grounds of *consolation* which he is so willing they should be made partakers of.

As to the union of this *Church* and the

the breach of it, our *Reverend Author*, hath a little to say : because there may be *some decays in true grace in the members of this Church*: he affirms that in a sort there may be said to be a breach in this union, and so consequently a schisme in the body. He seemed formerly to be affraid lest all schisme should be thrust out of the world; If he can remove it on the account of any *true believers* failing in grace, or falling for a season; I suppose he needs not fear the losse of it, whilst this world continues. But it is fit, wise, and learned men should take the Liberty of calling things by what *names* they please, so they will be pleas'd withall, not to impose their conceptions and use of terms on them who are not able to understand the reasons of them. It is true there may be a Schisme among the *members* of this church, but not *as members* of this church, nor with reference to the union thereof. It is granted that schisme is the breach of union; but not of every union much lesse not a breach of that, which, if there were a breach of, it were not Schisme: How-

ever by the way I am bold to tell this *Reuerend Author*, that this Doctrine of his, concerning schisme in the *Catholick invisible Church*, by the failings in Grace in any of the members of it for a season, is a *new notion*, which as he cannot justify to *us*, because it is *false*, so, I wonder how he will justify it to *himselfe*, because it is *new*. And what hath been obtained by the *Author* against my principles in this chapter, I cannot perceive. The nature of the church in the state considered, is not opposed; The union asserted not disproved; the breach of that union, is denied (as I suppose) no lesse by him then my selfe; That the instances of some Saints, as members of this Church may sometimes *fail* in grace more or lesse for some season; & that the members of this Church, though not as members of this Church, yet on other considerations may be guilty of *Schisme*, concern not the businesse under debate, himselfe I hope is satisfied.

## C H A P. 7.

**O**ur progresse in the *next place* is to the consideration of the *Catholick Church visible*. Who are the *members* of this church, whereof it is *constituted*, what is required to make them so, on what account men *visibly* professing the gospel may be esteemed justly devested of the priviledge of being members of this church, with sundry respects of the *church* in that sense, are in my treatise discussed. The union of this church that is *proper* and peculiar unto it as such, I declared to be the *profession* of the saving doctrine of the gospel, not everted by any of the *miscarriages*, errors, oppositions to it, that are there recounted. The *breach* of this union I manifest to consist in *apostasy*, from the profession of the faith, and so to be no *Schisme*, upon whomsoever the guilt of it doth fall; pleading the immunity of the *Protestants* as such from the guilt of the breach of this union,

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and charging it upon the *Romanists*, in all the waies whereby it may be broken, an issue is put to that discourse.

What course our *Reverend Author* takes in the examination of this chapter, & the severalls of it, whereon the strength of the controversie doth ly, is now to be considered; doth he deny this church to be a collection of all that are duly called Christians in respect of their profession? to be that great multitude who throughout the world, professe the Doctrine of the Gospel, and subjection to Jesus Christ? doth he denie the union of this church, or that whereby that great multitude are incorporated into one body as visible and professing, to be the profession of the saving doctrines of the Gospel, & of subjection to Jesus Christ according to them? Doth he denie the dissolution of this union as to the interest of any member by it in the body, to be by *apostasy* from the profession of the Gospel? Doth he charge that *apostasy* upon those whom he calls *Independents* as such, or if he should, could he tolerably defend his charge



charge? Doth he *prove* that the breach of this union, is under that formality properly *Schisme*? nothing lesse! as far as I can gather: might not then the trouble of this *Chapter* have been spared? or shall I be necessitated to defend every *expression* in my book, though nothing at all to the main *businessse* under debate, or else *Independency* must goe for a great *Schisme*. I confesse this is somewhat an *hard* Law, and such as I cannot proceed in obedience unto it, without acknowledging his *ability to compell me* to go on further then I am willing; yet I do it with this ingagement; that I will so looke to my selfe, that he shall never have that power over me any more; nor will I upon any compulsion of *uselesse needlesse cavils & exceptions* do so again; so that in his *reply* he now knowes how to order his affairs so, as to be freed from the trouble of a *Rejoinder*.

His first attempt in this chapter, is upon a short discourse of mine, in my pro-  
 cesse, which I professe not to be needfull to the *purpose* in hand, relating to some

later disputes about the *nature* of this Church, wherein some had affirmed it to be a *Genus* to particular churches, which are so many distinct *species* of it, and others that it was à *totum* made up of *particular churches* as its parts, both which in some sense I denyed; partly out of a desire to keep off all debates about the things of God, frō being *enwrapped* and agitated in and under *Philosophicall* notions and faigned tearms of Art, which hath exceedingly multiplied controversies in the world and rendered them *endlesse*, and doth more or lesse streighten or oppose every truth that is so dealt withall: partly because I evidently *saw* men deducing false *consequents* from the supposition of such notions of this Church: for the first way, our *Reverend Author* lets it passe, onely with a remarke upon my dissenting from Mr *Hooker* of *New England*, which he could not but note by the way, although he approves what I affirme. A worthy note! as though all the brethren of the *Presbyterian way*, were agreed among themselves

selves in all things of the like importances;  
 or that I were in my judgment enthralled  
 to any *man* or *men*, so that it should de-  
 serve a *note* when I dissent from them.  
 Truly I blesse God, I am utterly unac-  
 quainted with any such frame of spirit, or  
 bondage of mind, as must be supposed to  
 be in them whose *dissent* from other men  
 is a matter of such *observation*. One is  
 my *Master*, to whom alone my *heart* and  
 judgement are in subjection: for the lat-  
 ter I do not say *absolutely* that *particular*  
*Churches* are not the *parts* of the Catho-  
 lique visible, in any sense, but that they  
 are not so parts of it as such, so that it  
 should be constituted & made up by *thē*,  
 & of *thē*, for the order and purpose of an  
 instituted Church, for the celebration of  
 the worship of God, and institutions of  
 Christ, according to the Gospell; which  
 when our *Author* proves that it is: I  
 shall acknowledge my selfe obliged  
 to him. He saies indeed, that it was *once*  
*possible that all the members of the Catho-*  
*lique Church, should meet together, to heare*  
*one sermon, &c.* But he is to prove, that  
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they were bound to do so, as that *Catholic* Church, and not that it was possible for all the members of it under any other notion, or consideration so to convene. But he saies, *they are bound to do so still, but that the multitude makes it impossible; Credat Apella:* that Christ hath bound his Church to that which himselfe makes impossible. Neither are they so bound; they are bound, by his own acknowledgement, to be members of particular Churches: & in that capacity, are they bound so to convene; those churches being by the will of God, appointed for the seat of ordinances. And so what he adds in the next place of *particular Churches*, being bound according to the institution of Christ to assemble for the celebration of ordinances, is absolutely destructive of the former signment. But he would know a reason why 40 or more, that are not members of one particular church, but only of the *Catholic*, meeting together, may not join together in all ordinances, as well as they may meet to heare the word preached, and often doe, to which I answer,

swer, that it is because Jesus Christ hath appointed *particular Churches*, and there is more required to them, then the *occasional meeting* of some, any, or all, if possible of the members of the Catholick church as such, will afford.

His *reflexions* upon my selfe, added in that place, are now growne so *common*, that they deserve not any notice. In his ensuing discourse, if I may take leave to speak freely to our *Reverend Author*, he wrangles about termes and expressions, adding to, and altering those by me used in this business at his pleasure, to make a *talk* to no purpose. The summe of what he pretends to oppose is, that this *universall church*, or the universality of Professors considered as such, neither formally as members of the church Catholick, mystically Elect, nor as any members of any Particular Church, have not as such, any *Church forme* of the institution of Christ, by virtue whereof, they should make up one instituted Church, for the end and purpose of the celebration of the Ordinances of the Gospell therein. If he sup-  
pose

pose he can *prove* the contrary, let him cease from *cavilling* at words, and by *expressions*, which is a facile taske for any man to engage in, and no way usefull, but to make controversies endlesse; and answer my *Reasons* against it, which here he passeth over, and produce his testimonies and arguments for that purpose. This *trivial* ventilation of *particular passages* cut off from their *influence* into the whole, is not worth a *nut-shell*, but is a businesse fit for them who have *nothing* else to employ themselves about.

Coming to consider the *union* that I assigne to this Church, after whose breach an *enquiry* is to be made, which is the maine, and *only* thing of his concernment, as to the aime he hath proposed to himselfe, he passeth it over very slightly: taking no notice at all of my whole discourse, pag. 116. to p. 133. of my treatise; wherein I disprove the *pretensions* of other things to be the *union*, or bond of union to this church; he fixes a *very little* while on what I assigne to be that union. This I say is *profession of the faith of the Gospel*,

*Gospel, and subjection to Jesus Christ according to it: to which he adds, that they are bound to more then this, viz: to the exercise of the same specificall Ordinances, as also to love one another, to subjection to the same discipline, and where it is possible to the exercise of the same numerall worship.* All this was expressly affirm'd by me before; it is all virtually contained in their profession, so far as the things mentioned are revealed in the Gospel: only as to the *celebrating* of the same *numerall Ordinances*, I cannot grant that they are obliged hereunto as formally considered members of that Church, nor shall, untill our *Reverend Author* shall think meet to prove, that *particular congregations* are not the institutions of Jesus Christ. But hereupon he affirms, that that is a *strange assertion* used by me pa: 117. namely, *that if there be not an institution of joining in the same numerall ordinances, the union of this Church is not really a Church union.* This is no more but what was declared before, nor more then what I urged the testimony of a learned *Presbyterian* for:

no

no more but this, that the universality of Christians throughout the world, are not under such an institution, as that, to assemble together for the celebration of the *same* *numericall Ordinances*, the presence of any such institution being supplied by Christ's acknowledged institution of particular Churches for that purpose.

What I have offered in my Treatise, as evidence that *Protestants* are not guilty of the breach of this union, and that where any are, their crime is not *Schisme* but *Apostacy*, either as to *profession* or *conversation*, I leave to the judgment of all candid, sober, and ingenious *Readers*; for such as love *strife*, and debates, and disputes, whereof the world is full, I would crave of them, that if they must chuse me for their Adversary, they would allow me to answer in *person*, *viva voce*, to prevent this tedious trouble of writing, which for the most part is fruitlesse and needlesse. Some exceptions our *Author* laies in, against the *Propertie*s of the profession by me required, as necessary to the *preservation* of this union: as to the first of professing



telling all necessary saving Truths of the  
 Gospell, he excepts that the *Apostles were*  
*ignorant of many necessary truths of the*  
*Gospell for a season, and some had never*  
*heard of the holy Ghost. Act. 29. and yet*  
*they kept the union of the Catholick Church.*  
 And yet our Author before he closeth  
 this chapter, will charge the breach of  
 this union on some, whose errors cannot  
 well be apprehended to lie in the deniall  
 of any necessary truth of the Gospell, that  
 is, indispensably necessary to salvation. As  
 to his instance of the *Apostles*, he knows  
 it is one thing not to know *clearly and*  
*distinctly* for some season; some truths in  
*hypothesi*, and another to deny them being  
 sufficiently and clearly revealed in *thesi*,  
 and for those in the Acts, it is probable  
 they were ignorant of the *dispensations* of  
 the holy Ghost, with his marvelous ef-  
 fects under the Gospell, rather then of the  
 person of the *holy Ghost*: for even in res-  
 pect of the *former* it is absolutely said that  
 the holy Ghost *was not yet, because Jesus*  
*was not yet glorified.* I shall not pursue his  
 other exceptions, being sorry that his  
 judg-

judgment leads him to make them, that which alone beares any aspect to the *business* in hand, he insists on pag. 99. in these words. *I have intimated and partly proved, that there may be a breach of union, with respect to the Catholick Church upon other considerations* (namely besides the renuntiation of the profession of the Gospel:) As first, *there is a bond that obliges every member of this Church, to joine together in exercising the same Ordinances of worship: when then any man shall refuse to joine with others, or refuse others to joine with him, here is a breach of love and union among the members of the Catholick Church, and in the Particular Churches as parts of the Catholick.*

The Reader must pardon me for producing and insisting on *these things*, seeing I do it with this profession, that I can fix on nothing else so much to the purpose in hand: and yet how *little these* are so, cannot but be evident upon a *sleight view* to the meanest capacities. For 1. he tells us *there may be a breach of union* with respect to the Catholick church, on other considerations

considerations: not that there may be a breach of the *uniō of the Catholick Church*.  
 2. That there is a bond binding men to the *exercise of Ordinances*; so there is binding man to *all holinesse*; and yet he denies the *vilest profane persons* to break that bond or this union. 3. That there may be a *breach of union* among the *members of the Church*: but who knows it not, that knows *all members of Particular Churches*, are also members of this church generall. Our enquiry is after the union of the *Catholick Church* visible, what it is, how broken, and what the *crime* or evill is, whereby it is broken, what obligations lie on the members of that *Church*, as they stand under any other *formall* consideration; what is the evill they are any of them gultie of, in not answering these obligations, we were not at all enquiring, nor doth it in this place concerne us so to do. And in what he afterwards tells us of some *proceedings* contrary to the *practise* of the *universall Church* (he intends I suppose all the Churches in the world) wherein the members of the *universall Church*

I have

have walked or do so; for the *universall Church* as such, hath *no practice* as to celebration of ordinances, & if he suppose it hath, let him tell us what it is, and *when that practice* was. His appeale to the primitive believers, and their *small number* will not availe him: for although they should be granted to be the then *Catholick visible Church* (against which he knowes what exceptions may be laid from the believers amongst the *Jewes*, such as *Cornelius*, to whom Christ had not as yet been preached, as the *Messiah* come, and exhibited) yet *as such*, they joined not in the celebration of ordinances, but (as yet they were) as a particular congregation; yea though all the *Apostles* were amongst them, the foundation of all the Churches that afterwards were called.

He concludes this chapter with an exception to my *assertion*, that if the *Catholick Church* be a *politicall body*, it must have a visible *politicall head*, which nothing but the *Pope* claimes to be. Of this he saies, 1. *There is no necessity*, for saith he, *he confesses the common wealth of the Jewes,*  
*was*

was a politicall body, and God who is invisible, was their politicall head: 2. Jesus Christ is a visible head, yea sometimes more, visus, seen of men whilst on earth, though now for a time in majesty (as some great Princes do,) he hath withdrawn himselfe from the sight of men on earth, yet is he seen of Angels and Saints in heaven. A. 1. I confesse God was the King and Ruler of the Jewes, but yet that they might be a visible Politicall body, the invisible God, appointed to them under him, a visible head, as the Pope blasphemously pretends to be appointed under Jesus Christ. 2. Jesus Christ is in his ~~humane~~ nature still visible, as to his Person, wherein he is the head of his Church, he ever was, and is still invisible. His present absence, is not upon the account of Majesty, seeing in his majesty he is still present with us, and as to his bodily absence he gives other accounts, then that here insinuated. Now it sufficeth not to constitute a visible politicall body, that the head of it, in any respect may be seen, unlesse as that their head he is seen: Christ is visible, as this Church

is visible; He in his *lawes*, in his word; that in its *profession*, in its obedience. But I marvell that our *Reverend Author* thus concluding for *Christ* to be the *politically* head of this Church, as a Church, should at the same time contend for such subjects of this head as he doth, p. 96. namely persons, *contradicting their profession of the knowledge of God, by a course of wickedness, manifesting principles of profaneness, wherewith the beliefe of the truth they profess, hath an absolute inconsistency;* as I expressly describe the persons; whose membership in this church, and relation thereby to Christ their head he pleads for. Are indeed these persons any better thē *Mahumetans* as to church priviledges? they are indeed in some places, as to providentiall *advantages* of hearing the word preached; but *woe unto them* on that account; it shall be more tolerable for *Mahumetans* in that day of Christ, then for them: shall their *Baptisme* avale them? though it were valid in its administration, that is, was *celebrated* in obedience to the comānd of Christ, is it not null to thē? is not  
 their

their *circumcision uncircumcision*? shall such persons give their children any right to church priviledges? let them if you please be so *subjects to Christ*, as Rebels and Traitors are iubject to their earthly *princes*: they ought indeed to be so, but are they so? do they owne their Authority? are they *obedient* to them? do they enjoy any *priviledge* of Lawes? or doth the *Apostle* any where call such persons as live in a course of wickednesse, *manifesting* principles utterly inconsistent with the profession of the Gospel, *brethren*? God forbid we should once imagine these things so to be! And so much for that chapter.



## CHAP. VIII.

*Of Independentisme and Donatisme.*

THE Title of our Authors *book* is, *Independency a great Schisme*, of this chapter that it may be the better known what kind of *schisme* it is, *Independentisme is Donatisme*. Men may give what title they please to their *books* and chapters, though perhaps few books make good their *titles*. I am sure this doth not as yet, *nisi accusasse sufficiat*: Attempts of proof we have not as yet met withall; what this *chapter* will furnish us withall, we shall now consider. He indeed that shall weigh the title, *Independentisme is Donatisme*, & then casting his eye upon the first lines of the chapter it selfe, find, that the *Reverend Author* saies, he cannot but acknowledge, that what I plead for the vindication of protestants from the charge of *schisme*, in their separation from Rome, as the *Catholick church*, to be *rationall, solid, and judicious*, will perhaps be at a losse in conjecturing



*jecturing* how I am like to be dealt with-  
all in the *following* discourse; a little pati-  
ence will let him see, that our Author laies  
more weight upon the *Title*, then the *pre-*  
*face* of this chapter; and that with all my  
fine trappings I am enrolled in the black  
booke of the Donatists: but *quod*  
*fors feret feramus aequo animo*; or as ano-  
ther saith, *debemus optare optima, cogitare*  
*difficillima, ferre quacunque erunt*; as the  
case is *fallen out*, we must deal with it as  
we can. 1. He saith; *he is not satisfied,*  
*that he not only denies the Church of Rome*  
*(so called) to be a particular Church, pag.*  
*154. but also affirms it to be no Church*  
*at all.* That he is not satisfied, with  
what I affirm of that *Synagogue of Sathan*  
where he hath his throne; I cannot  
helpe it, though I am sorry for it:

I am not also without some trouble,  
that I cannot understand, what he means  
by placing my words, so as to intimate,  
that I say, not *only* that *the church of Rome*  
is no particular church, but *also* that it is  
no church at all; as though it might in  
his judgment or mine, *be any Church,*

if it be not a *particular church*; For I verily suppose neither he nor I judg it to be that *Catholick Church*, whereto it pretends. But yet as I have no great reason to expect that this *Reverend Author* should be satisfied in any thing that I affirme, so I hope that it is not impossible, but that without any great difficulty, he may be *reconciled* to himselfe affirming the very same thing, that I do p. 113. It is of *Rome* in that sence, wherein it claims it self to be a church, that I speak: & in that sence he saies it is no church of *Christs institution*, and so for my part, I account it no church at all; but he adds, that he is *far more unsatisfied* that I undertake the cause of the *Donatists*, and labour to exempt them from *Schisme*, though I allow them guilty of other crimes. But do I indeed undertake the cause of the *Donatists*? do I plead for thē? will he manifest it by saying more against them in no more words, then I have done? do I labour to exempt them from *Schisme*? are these the waies of peace, love and truth that the *Reverend Author* walks in? do I not condemne all their practises, and pre-

tensions from the beginning to the end? can I not speak of their cause in Reference to the *Catholick Church* and its union, but it must be affirmed that I plead for them? But yet as if righteousness and truth had been observ'd in this crimination, he undertakes as of a thing granted to give my *grounds* of doing, what he affirms me to have done: The first is, as he saies,

*His singular notion of Schisme, limiting it only to differences in a particular Assembly.*

2. *His jealousy of the charge of Schisme to be objected to himselfe, and party, if separating from the true Churches of Christ be truly called Schisme.* A. What may I expect from others, when so grave and Reverend a person as this Author is reported to be, shall thus deal with me? S<sup>r</sup> I have no singular notion of *Schisme*, but embrace that which *Paul* hath long since declared, nor can you manifest any difference in my *notion* from what he hath delivered; nor is that *notion* of *Schisme* at all under consideration in Reference to what I affirme of the *Donatists*, (who in truth were concerned in it, the most

most of them to them to the utmost) but the *union* of the *Church Catholick* and the breach thereof; Neither am I *jealous* or *fearfull* of the charge of Schisme, from any *person* living on the earth, and least of all from men proceeding in *church affaires* upon the principles you proceed on. Had you not been pleased, to have supposed what *you please*, without the least ground, or colour, or reason, perhaps you would have as little *satisfied your selfe* in the *charge* you have undertaken to manage against me, as you have done many good men, as the case now stands, even of your own judgment in other things.

Having made this entrance, he proceeds in the *same* way, and *pag. 164.* layes the foundation of the title of his booke & this chapter, of his charge of *donatisme* in these words. *This lies in full force against him and his party, who have broken the union of our churches, and separated themselves from all the protestant churches in the world, not of their own constitution, and that as no true churches of Christ:*  
this

this I say is the foundation of his whole ensuing discourse; all the ground that he hath to stand upon in the defence of the *Invidious* title of this chapter; and what fruit he expects from this kind of proceeding I know not; *The day will manifest* of what sort this work is; Although he may have some mistaken apprehensions to countenance his *conscience* in the *first part* of his assertion, or that it may be forgiven to *inveterate prejudice* though it be false; namely; *that I and my party* (that's the *phraseology*, this Author in his love to unity delights in) *have broken the union of their churches* (which we have no more done, then they have broken the union of ours, for we began our reformation with them, on even terms, and were as early at work as they) yet what *colour*, what *excuse* can be invented to *alleviate* the guilt of the latter part of it, *that we have separated from all the reformed churches as no churches?* and yet he repeats this again. pag. 106. with especial reflection on my selfe: *I wonder not* saith he, *that the Doctor hath unchurched Roome,*  
fol

for he hath done as much to England and all forraign protestant churches, and makes none to be members of the church, but such as are by covenant and consent joyned to some of their congregations. Now truly though all righteous laws of men in the world, will afford recompence and satisfaction for *calumniating accusations* and *flaunders* of much lesse importance then this here publicly ownd by our *Reverend Author*, yet seeing the gospel of the blessed God, requires to *forgive*, and passe by greater injuries, I shall labour in the strength of his grace to bring my heart unto conformity to his will therein; notwithstanding which, because by his providence I am in that place and condition, that others also that fear his name may be some way concern'd in this *unjust imputatio*, I must declare that this is *open unrighteousness*, wherein neither love nor truth hath been observed. How little I am concern'd in his following *parallel* of *Independency* and *Donatisme*, wherein he proceeds with the same truth and candor, or in all that followes there-  
upon

upon, is easy for any one to judg. He proceeds to scan my Answers to the *Romanists*, as in reference to their charge of *Schisme* upon us; and saies, *I do it sutable to my own principles.* And truly if I had not, I think I had been much to blame. I referre the Reader to the *Answers* given in my book, and if he like them not, notwithstanding this *Authors* exceptions, I wish he may fix on those that please him better, in them there given, my conscience doth acquiesce.

But he comes in the next place to *Arguments*, wherein if he prove more happy then he hath done in *Accusations*, he will have great cause to rejoyce. By a double Argument, as he saies, he will prove that there may be *Schisme* besides that in a particular Church. His first is this.

*Schisme is a breach of Union, but there may be a breach of union in the Catholick visible church.* His second this; *where there are differences rayed in matter of faith professed, wherein the union of the Catholick*

*tholick Church consists, there may be a breach of union, but there may be differences in the Catholick, or among the members of the Catholick church in matter of faith professed, Ergo.* Having thus laid down his Arguments, he falls to *conjecture* what I will answer, and how I will *evade*; but it will quickly appear that he is no lesse unhappy in *arguing* and *conjecturing*, then he is, and was in *accusing*. For to consider his first Argument: if he will undertake to make it good as to its *forme*, I will by the same way of arguing, ingage my selfe to prove what he would be unwilling to find in a *regular conclusion*. But as to the matter of it, 1. Is *Schisme* every breach of union? or is every breach of Union *schisme*? *Schisme* in the Ecclesiasticall notion is granted to be in the present dispute, *the breach of the union* of a church, which it hath by the institution of Christ; and this not of any *union* of Christs institution, but of *one* certaine kind of union; for as was proved, there is *an union*, whose breach can neither in the *language* of the Scripture, nor in reason, nor common



mon *sense* be called or accounted *schisme*, nor ever was by any man in the world, nor can be without destroying the particular *nature of schisme*, and allowing only the generall notion of any separation, good or bad, in what kind soever. So that secondly, it is granted, not onlie that there may be a *breach of union in the Catholick church*, but also that there may be a *breach of the union of the Catholick church*, by a deniall or relinquishment of the profession wherein it consists; but that this breach of union is *schisme*, because *schisme* is a breach of union, is as true, as that every man who hath *two eyes*, is every thing that hath *two eyes*. For his second, it is of the same importance with the first, there may be differences in the *Catholick church*, and breaches of union among the members of it, which are far enough from the breach of the union of that church, as such. Two professors may *fall out* and differ, and yet I think continue both of them professors still. *Paul* and *Barnabas* did so; *Crysostome* and *Epiphanius* did so; *Cyrill* and *Theodoret* did so.

That which I denied was, that the breach of the union of the catholick church as such, is Schisme. He proves the contrary by affirming there may be *differences* among the members of the catholick church, that *do not break the union of it*, as such, But he saies though there be *Apostasy, or Heresy*, yet *there may be Schisme also*, but not in respect of the breach of the same union, which only he was to prove. Besides evill *surmizes*, reproaches, false criminations, and undue suggestions, I find nothing wherein *my discourse* is concerned to the end of this chap. pag. 109. upon the passage of mine; *we are thus come off from this part of Schisme for the relinquishment of the Catholick church, which we have not done*, and so to do, is *not schisme*, but a sin of another nature, and importance; he adds, that *the ground I goe upon why separation from a true church* (he must meane the catholick church, or he speaks nothing at all to the businesse in hand) *is no schisme*, is that afore mentioned, that a *schisme* the Scripture *no- tion is onely a division of judgment in a par- ticular*

*ticular assembly.* But who so blind as they that will not see? the ground I proceeded on evidently, openly, *solely*, was taken from the *nature of the Catholick church* its union, and the breach of that union, and if *obiter* I once mention that *notion*, I do it upon my confidence of its *truth*, which I here againe tender my selfe in a *readinesse* to make good to this *Reverend Author*, if at any time he will be pleased to *command my personall attendance* upon him to that purpose. To repeat more of the like mistakes and surmizes, with the wranglings that ensue on such false suppositions to the end of this chapter, is certainly needlesse; for my part, in and about this *whole businesse of separation from the catholick church*, I had not the least respect to *Presbyterians* or *Independents* as such, nor to the differences betweē them, which alone our Author out of his zeale to *truth and peace* attends unto: If he will fasten the guilt of *Schisme* on any on the account of separation from the *Catholick church*, let him prove that that church is not made up of the *universality of profes-*

sors of the Gospell throughout the world, under the limitations expressed; that the *union* of it as *such*, doth not consist in the *profession* of the truth; and that the breach of that union whereby a man ceases to be a member of *that Church* is *Schismes*, otherwise to tell me that *I am a Sectary*, a *Schismatick*, to fill up his pages with *vaine surmizes* and *supposalls*, to talke of a *difference* and *schisme* among the members of the *catholick church*, or the like impertinencies, will never farther his discourse among men, either *rationall*, *solid*; or *judicious*. All that ensues to the end of this chapter is about the *ordination of ministers*, wherein however he hath beē pleased to deal with me in much bitternelle of spirit, with many clamours and false Accusations; I am glad to find him (p. 120.) renouncing *ordination from the Authority of the church of Rome as such*, for I am assured, that by his so doing, he can claime it no waie from, *by*, or through *Rome*; for nothing came to us from thence, but what came *in and by* the *Authority of that Church*.

## CHAP. IX.

**W**E are now gathering towards what seems of most immediate concernment as to this *Reverend Authors* undertaking; namely to treat of the nature of a *particular church*, its union and the breach of that union; the description I give of such a church is this; *it is a society of men called by the word to the obedience of the faith in Christ, and joint performance of the worship of God in the same individual ordinances according to the order by him prescribed.* This I profess to be a general description of its nature, waving all contests about accurate definitions, which usually tend very little to the discovery or establishment of truth: after some canvassing of this description, our Author tells us that he *grants it to be the definition of a particular church*, which is more than I intended it for; only he adds that according to this description, *their churches are as true as ours*; which I presume by this time he knowes was not the thing in Que-

stion. His ensuing discourse of the *will* of, Christ, that men should joine not all in the same individuall congregation, but in *this* or *that*, is by me wholly assented unto, and the matter of it contended for by me, as I am able; what he is pleased to adde about *explicite covenanting* and the like, I am *not at all* for the present concerned in; I purposely waved all expressions concerning it, one way or other, that I might not involve the businesse in hand with any unnecessary contests; it is possible somewhat hereafter may be spoken to *that subject*, in a tendency unto the reconciliation of the parties at variance. His argument in the close of the Section for a *Presbyterian church* from Acts 20. 17. because there is *mention of more elders then one in that Church, and therefore it was not one single congregation*. I do not understand; I think *no one single congregation* is wholly compleated according to the mind of Christ, unlesse there be *more elders* then one; it; there should be *elders in every Church*; and for my part, so we could once agree *practically* in the matter of our churches

churches, I am under some apprehension that it were no impossible thing to *reconcile* the whole difference, as to a *Presbyterian church*, or a *single congregation*. And though I be reprov'd a new for my pains, I may offer ere long to the *candid* consideration of *godly* men, something that may provoke others of better abilities and more leasure, to endeavour the carrying on of so good a work. Proceeding to the consideration of the *unity* of this church, he takes *notice* of three things laid down by me, *previously* to what I was farther to assert; all which he *grants* to be true, but yet will not let them passe without his *animadversions*. The two first are that 1. *a man may be a member of the Catholick invisible church*, and 2. *of the visible Catholick church, and yet not be joy-ned to a particular Church*. These, as I said, he *ownes* to be true, but asks how I can *reconcile this with what I said before*, namely, *that the members of the Catholick visible Church are initiated into the profession of the faith by Baptisme*; but where lies the difference? why saith he, *Baptisme accor-*

ding to his principles is an ordinance of worship only to be enjoyed in a particular Church, whilst he will grant (what yet he doth denie, but will be forced to grant) that a minister is a minister to more then his owne church, even to the Catholick Church, and may administer Baptisme out of a particular church, as Phillip did to the Eunuch. A. How well this Author is acquainted with my principles, hath been already manifested, as to his present mistake I shall not complaine, seeing that some occasion may be administred unto it, from an *expression* of mine, at least as it is printed, of which I shall speak afterwards; for the *present* he may be pleased to take notice, that I am so far from confining Baptisme subjectively to a particular congregation, that I do not believe that any member of a particular church was ever *regularly* baptized: Baptisme precedes admission into Church membership, as to a particular Church; the *subject* of it, is professing believers and their seed; as such they have right unto it, whither they be *joined* to any particular church or no; suitable to this judgment



hath been my *constant* and uninterrupted practise. I desire also to know, who told him that I deny a *minister* to be a *minister* to more then his own Church, or averred that he may perform *ministeriall* duty only in and towards the members of his own congregation: for so much as men are appointed the *objects* of the dispensation of the word I grant a man in the dispensation of it to act *ministerially* towards not only the *members* of the *Catholick church*, but the *visible* members of the world also in contradiction thereunto:

The third thing laid down by me, whereunto also he assentes is, that every *believer* is obliged to join himselfe to some one of those Churches, that there he may abide in *Doctrin*e and fellowship and breaking of bread and prayer: but my reasons whereby I prove this, he saies he likes not so well: and truly I cannot *help* it; I have little hope he should *like* any thing well which is done by me: Let him be pleased to furnish me with *better*, and I shall make use of them, but yet when he

shall attempt so to doe, it is odds but that one or other, will find as many *flawes* in them as he pretends to do in mine; But this, he saith he shall *make use of*, and that, he shall *make advantage of*, and I know not what, as if he were playing a *prize* upon a stage. The third reason is that which he likes worst of all, and I like the *businesse* the better; that what he *understands least*; that he likes worst; it is, that Christ hath given *no direction* for any *duty of worship*, *meerly and purely of sovereign institution*, but *only to them and by them who are sojoined*; Hereupon he asks: 1. is *Baptisme* a *part of worship*? A: yes, and to be so performed by them, that is a *Minister in*, or of them; I fear my expression in this place lead him to his whole mistake in this matter: 2. *prayer and reading of the word in private families* are they *no duty of worship*: An: Not *meerly and purely of sovereign institution*. 3. Is *preaching to convert heathens* a *duty of worship*? not (as described) in all cases; when it is, it is to be *performed by a minister*

nister; and so he knowes my answer to his *next invidious inquiry*, relating to my own person; Against my fourth Reason taken from the *Apostles care to leave none out of this order, who were converted, where it was possible*: he gives in the instance of the *Eunuch*, and others converted where there were not enough to ingage in such societies; that, is in them with whom it was impossible: my fift is from Christ's providing of officers for these Churches; This also he saith is weak as the rest, for first, Christ provided officers at first for the *Catholick Church, that is the Apostles. 2. all ordinary officers are set first in the Catholicke Church, and every minister is first a minister to the Catholick Church, and if* (saith he) *he deny this, he knowes where to find a learned Antagonist.*

A. But see what it is to have a mind to dispute: will he deny that Christ appointed officers for particular Churches, or if he should have a mind to do it, will his arguments evince any such thing; Christ appointed *Apostles*, Catholick officers, therefore he did not appoint  
*officer*

*officers* for particular Churches; though he commanded that *elders* should be ordained in every Church; Pastors and teachers are set first in the *Catholick church*, therefore Christ hath not *ordained officers* for particular Churches; But this is the way with our Author! if any word offers it self, whence it is possible to draw out the mention of any thing, that *is*, or hath at any time been in difference between *Presbyterians* and *Independents*, that presently is run away withall; for my part I had not the least thought of the *contraversie* which to no purpose at all he would here lead me to: but yet I must tell him that my judgment is, that *ordinary officers* are firstly to be *ordained in particular churches*: and as I know where to find a learned *Antagonist* as to that particular, so I do, in respect of every thing that I *affirme* or *deny* in the businesse of Religion, and yet I blesse the Lord I am not in the least disquieted or shaken in my adherence to the truth I professe.

My last reason, he saith, is *fallacious*  
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*and inconsequent, and that* because he hath put an inference upon it never intended in it. Now the position that these reasons were produced to confirm being *true*, and so acknowledged by himselfe, because it is a *truth* that indeed I lay some more then ordinary weight upon, it being of great use in the dates wherein we live: I would humbly *intreat* this *Reverend Author* to send me his reasons whereby it may be *confirmed*, and I shall promise him if they be found of more *validity* then those which according to my *best skill* I have already used, he shall obtain many thanks, and much *respect* for his favour;

What he remarks upon; or adds to my *next discourse* about instituted worship in generall, I shall not need to insist on: onely by the way I cannot but take notice of that which he calls a *chiefe piece of Independencie*, and that is: that those who are joined in church fellowship are so confined that they cannot or may not worship God in the same ordinances in other churches: how this comes to be a *chiefe piece*

*peice of Independency, I know not. It is contrary to the known practise of all the churches of England that I am acquainted with, which he calls Independents. For my part I know but one man of that mind, and he is no child in these things.*

For the ensuing *discourse* about the intercision of ordinances, it being a matter of *great importance*, and inquired into by me meerly in reference to the *Roman Apostacy*, it needs a more serious disquisition, then any thing at present *administred* by our Author will give occasion unto: possibly in convenient time I may offer somewhat farther towards the *investigation* of the mind of God therein: every thing in this present contest is so warped to the petty difference between *Presbyterians and Independents*, that no faire progresse nor opportunity for it can be afforded: If it may be, in my next debate of it, I shall wave al mentio of those meanner *differences*: & as I remember I have not insisted on them in what I have already *proposed* to this purpose, so possibly  
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the next time I may utterly escape. For the present, *I* do not doubt but the *spirit* of God in the *Scripture*, is furnished with *sufficient authority* to erect new churches, and set up the celebration of all ordinances on supposition that there was an *intercision* of them. To declare the way of his *exerting* his Authority to this purpose, with the obviating of all *objections* to the contrary, is not a matter to be tossed up and down in this *scambling chase*: and I am not a little unhappy, that this *Reverend Person* was in the dark to my designe and aime all along, which hath intangled this dispute with so many *impertinences*; But however *I* shall answer a question which he is pleased to put to me in, particular: he asks me then *whither I do not think in my conscience that there were no true churches in England untill the Brownists our fathers, the Anabaptists our elder brothers, and our selves arose and gathered new Churches.* With thanks for the *civility* of the inquiry in the manner of its expression, I answer *no!* I have no such thoughts, and his  
pretence

*pretence* of my insinuation of any such thing, is most vaine, as also is his insultation thereupon; truly if men will in *all things* take liberty to speak what they please, they have no reason but to think that they may at one time or other *heare* that which will displease;

Having investigated the nature of a *particular Church*, I proceed in my treatise of *Schisme*, to inquire after the union of it, wherein it doth consist, and what is the *breach* thereof; The summe is the *joint consent of the members to walke together in celebration of the same numerall ordinances, according to the mind of Jesus Christ, is that wherein the union of such a Church doth consist.* This is variously excepted against: and I know not what disputes about an *implicit and explicit covenant, of Specifying forms, of the practise of new and old England, of Admission of church members, of the right of the members of the Catholick church to all ordinances, of the miscarriage of the Independents, of church Maniculations and such like things,* not  
once



once considered by me in my proposall of the matter in hand; are fallen upon. By the way he falls upon my judgment about the *inhabitation of the Spirit*, calls it an *error*, and saies so it hath been reputed by *all that are orthodox*; raising terrible suspitions and intimations of judgments on our way from God, by my *falling* into that error; when yet I say no more then the *Scripture saith* in expresse tearms *forty times*, for which I referre him to what I have written on that subject, wherein I have also the concurrence of *Polanus, Bucanus, Dorchetus* with sundry others *Lutherans* and *Calvinists*; It may be when he hath *seriously* weighed what I have offered to the clearing of that glorious truth of the Gospel, he may entertain more gentle thoughts both concerning *it and mee*.

The rest of the chapter I have passed thorow, once and againe, and cannot *fix* on any thing *worthy* of farther debate: A difference is attempted to be found in my description of the *union of a particular*

lar Church, in *this* and another place: because in one place I require the *consent* of the members to *walke together*, in another mention only their *so doing*, when the mention of that only, was necessary in that place, not speaking of it absolutely, but as it is the difference of such a church from the church Catholick, some impropriety of expression is *pretended* to be discovered: (*id populus curat scilicet:*) which yet is a pure mistake of his, not considering unto what especiall end and purpose the *words* are used: He repeats sundry things as in opposition to me, that are things laid down by my selfe and granted: Doth he attempt to prove that *the union of a Church* is not rightly stated: he confesseth the form of such a Church consists in the *observance and performance of the same ordinances of worship numerically*: I aske, is it the command of Christ that believers should so doe? is not their obedience to that command, their consent so to do? are not *particular churches* instituted of Christ? is it not *the duty of every* believer to join himselfe to some one of them? was not this acknowledged a -

bove? can any one do so without his consenting to do so? is this *consent* any thing but his voluntary submission to the ordinances of worship therein? As an expresse consent and subjection to Christ in generall is required to constitute a man a member of the *Church Catholick* visible; so if the Lord Jesus hath appointed any particular church for the *celebration* of his ordinances; is not their consent who are to walke in them, necessary thereunto? But the *Topick* of an *explicite covenant*, presenting its selfe with an advantage, to take up *some leaves*, would not be waved, though nothing at all to the *purpose* in hand. After this, my confession made in as much *condescension* unto compliance as I could well imagine, of the use of greater assēblies, is *examined*, and excepted against, as *being in my esteem*, he saith, *though it be not so indeed, a matter of prudence only*. But I know full well, that he knows not what esteeme or disesteem I have of sundry things of no lesse importance. The consideration of my *postulata*, proposed in a

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preparation to what was to be insisted on in the next Chapter, as influenced from the foregoing dissertations alone remains, and indeed alone deserve our notice.

My first is this. *The departing of any man or men from any particular Church, as to the communion peculiar to such a Church, is no where called Schisme, nor is so in the nature of the thing it selfe, but is a thing to be judged and recieve a title according to the circumstances of it; to this he adjoines; this is not the Question, a simple secessiō of a man or mē upon some just occasion is not called schisme, but to make causeless differences in a Church, and then separating from it, as no Church, denying communion with it, hath the nature and name of schisme in all mens judgments but his own.* An. What Question doth our Reverend Author meane? I feare he is still fancying of the difference between Presbyterians and Independents, and squaring all things by that Imagination; whether it be a Question stated to his mind or no, I cannot tell, but it is an assertion expressive of mine owne, which he may do well to

to disprove if he can. Who told him that raising *causeless differences* in a Church, and then separating from it, is not in my judgment *schisme*? May I possibly retain hopes of making my selfe understood by this *Reverend Author*? I suppose though, that a pertinacious abiding in a *mistake*, is neither *schisme* nor *heresy*. And so this may be passed over.

My second is, one Church refusing to hold that communion with another, which ought to be between them, is not *Schisme* properly so called. The reply hereunto is twofold, 1. That one Church may raise differences in, and with another church, and so cause *Schisme*. 2. That the *Independents* deny any communion of churches, but what is *prudentiall*, and so that communion cannot be broken. To the first I have spoken sufficiently before; the latter is but a harping on the same string: I am not speaking of *Independent churches*, nor upon the principles of *Independents*, much lesse on them, which are imposed on them; Let the *Reverend Author* suppose or aver what communion of churches

he pleaseth; my position holds in reference to it, nor can he disprove it; however for my part I am not acquainted with those *Independents*, who allow *no communion of churches*, but what is *prudenti-ally*; and yet it is *thought*, that I know as many, as this *Reverend Author* doth.

Upon the last proposall we are wholly agreed; so that I shall not need to repeat it; only he gives me a sad farewell at the close of the Chapter, which must be taken notice of; *is* (saith he) *not the design of his book to prove if he could, and condemn us as no churches, let the world be judge; and I say let all the saints of God judge; and Jesus Christ will judge whether I have not outrageous injury done me in this imputation; but, saith he, unless this be proved, he can never justify his separation.* So when your & our brethren told the Bishops, they thanked God they were none of them; and desired the Prelaticall church, did they make a separation or no; were they guilty of *Schisme*? I suppose you will not say so: nor do I; yet have I done any such thing in reference to you

or your churches, I have no more separated from you, then you have done from me; and as for the *distance* which is between us. upon our disagreement about the way of reformation, let all the churches of God judge, on which side it hath been managed with more *breach* of love, on yours or mine; Let me assure you Sir, through the mercy of God in Jesus Christ, I can freely *forgive* unto you all your *reproaches*, *revilings*, *hard censurings*, and endeavours to expose me to publick *obloquie*, and yet hope that I may have before we dy, a place in your heart and prayers.



## CHAp. X.

*Independency no Schisme.*

**W**E are come now to the *chapter* that must do the work intended, or else *operam & oleum perdidimus*, *Independentisme* a great *Schisme*, is the title of it; what this *Independentisme* is, he doth neither here declare, nor in any other part of his book; nor do I know what it is that he intends by it, I heare indeed from him that it is a *schisme*, a *Sect*, but of what *peculiar import*, or wherein it consists, he hath not declared; I suppose he would have it taken for *separation from true Churches*, but neither doth the *notion* of the name, though *invidiously* broached and disavowed by them, to whom it is ascribed, import any such thing; nor is the thing it selfe owned by them, with whom he pretends to have to do: I find indeed that he tells us, that all *Sectaries* are *Independents*; *Anabaptists*, *Seekers*, *Ranters*, *Quakers*. Doth he expect that



I should undertake their defence? what if it should appear, that I have done *more against* them then our *Reverend Author*, and many of his brethren joined with him; he may perhaps be willing to *load* my selfe and those which he is pleased to call my *associats*, *my party*, I know not what, with their evils and miscarriages. But is this done as becomes a *Christian*, a *Minister*, a *Brother*? what security hath he, that had he been the only *judge* and disposer of things in Religion in this nation, if I and my *associats* had been sent *to plant Churches among the Indians*, that he should have prevented the eruption of the *errors* and abominations which we have been exercised withall in this generation, unlesse he had sent for *Duke D'Alva's instruments* to work his ends by? and indeed there is scarce any *Seet* in the nation, but had they their desires, they would take that course. This may be done by any that are *uppermost* if they please. But how shall we know what it is he intends by *Independentisme*: All (it may be) that are not *Presbyterians* are *Independents*.

Among these some professedly *separate*, both from them & us, (for there are none that separate from them, but withall they separate from us that I know of) because, as they say, neither theirs nor ours are true Churches; we grant them to be *true Churches*, but withall denie that we *separate* from them; is it possible at once to defend both these sects of men? is it possible at once with the same arguments to charge them? The whole discourse then of our *Reverend Author* being uniforme, it can concerne but one of these sects of *Independents*: which it is, any man may judge, that takes the least *view* of his trea-  
 rise. He deals with them that *unchurch* their *Churches*, unminister their *ministers*, disanull their ordinances, leaving them *Churchless*, officerlesse, and in the like sad condition: Is this *Independentisme* a *Schism*? though that it is properly so called, he cannot prove, yet I hope he did not expect, that I should *plead* for it; what I shall do in this case, I proteste, well I know not. I here denie that I *unminister* their *ministers*, *unchurch* their *Churches*, hath  
 this

this Author any more to say to me, or those of my perswasion? doth not this whole discourse proceed upon a *supposition* that it is otherwise with them with whom he hath to do? only I must tell him by the way, that if he suppose by this concession, that I justifie and owne their way, wherein they differ from the *congregationall ministers* in *England*, to be of *Christs institution*, or that I grant all things to be done regularly among them, and according to the mind of Christ, therein I must professe he is mistaken. In breife by *Independentisme* he intends a *separation* from true Churches, with condemning them to be no churches, and their Ministers no Ministers, and their ordinances none, or Antichristian; whatever becomes of the *nature of schisme*, I disavow the appearing as an advocate in the behalte of this *Independentisme*. It by *Independentisme* he understand the *peaceable proceeding* of any of the people of God in this *nation* in the severall parts of it, to joine themselves by their free consent to walk together in

the *observation* and celebration of all the *ordinances* of Christ appointed to be observed and celebrated in *particular churches*, so to reforme themselves from the *disorders* wherein they were intangled, being not able in some things to joine in that way of reformation, which many godlie ministers cōmonly called *Presbyterians*, have ingaged in, and seek to promote, without *judging & condemning* thē as to the whole of their *station* or *ordinances*; If this I say be intended by *Independentsme*, when the *Reverend Author* shall undertake to prove it *Schisme*, having not in this book spoken one word or title to it, his discourse will be *attended* unto. This whole *chapter* then being spent against them, who deny them to be *true Churches*, and defend separation, I marvelle what can be said unto it by me, or how I come to be concerned in it, who grant them *true Churches*, and denie *separation*.

But our *Reverend Author*, knowing that if this bottome be taken from under him, he hath no foundation for any thing he

he asserts, thought it not sufficient to charge me *over and over* with what is here denyed, but at length attempts to make it good frō mine own words; which if he doth effect make & good, I confesse he changes the whole nature and state of the *dispute* in hand: Let us see then how he answers this undertaking.

From those words of mine, *the reformation of any church, or anything in it, is the reducing of it to its primitive institution*: approving the assertion as true, he labors to evince that I deny *their Churches* to be true Churches; how so I pray; *why we erect new churches out of no Churches; and it had been happy for England if we had all gone to do this work among the Indians.* What will prove *Englands happinesse* or unhappinesse, the day will manifest; this is but mans day and judgment. He is coming who will not judge by the *seeing of the eye*, nor by the hearing of the ear; In the mean time, we blesse God, & think *all England* hath cause to blesse God, what ever become of us, that he and *our brethren* of the same mind with him, in the things of God, hav-

their *liberty* to preach the gospel, and carry on the work of reformation in their *native soyle*, and are not sent into the *ends* of the earth, as many of ours have been. But how doth our gathering of Churches denie them to be true churches? Doth our granting them to be *true Churches*, also grant that all the *Saints in England* are members of their Churches? It is notoriously known, that it is and was otherwise, and that when *they*, and *we* began to reform, *thousands* of the people of God in these nations, had no reason to suppose themselves, to belong to *one particular Church* rather than another. They *lived* in one parish, *heard* in another, removed up and down for their *advantage*, and were in *bondage* on that account all their daies.

But he saies in *some words following* I discover my *very heart*: I cannot but by the way tell him, that it is a sufficient evidence of his *unacquaintednesse* with me, that he thinks there is need of searching, and racking my words to discover my *very heart*, in any thing that belongs (though

(though in never so remote a distance) to the worship of God. All that know me, know how *open* and *free*, I am in these things, how ready on all occasions to declare *my whole heart*; it is neither fear nor favour can influence me unto another frame: But what are the words that make this *noble discovery*: They are these that follow: *When any Society or combination of men (what ever hitherto it hath been esteemed) is not capable of such a reduction, and revocation (that is to its primitive institution) I suppose I shall never provoke any wise or sober person, if I professe I cannot look on such a society as a church of Christ*: His reply hereunto is the *hinge* upon which his whole discourse turneth, and must therefore be considered. Thus then he, *is not this, reader, at once to unchurch all the churches of England since the reformation? for it is known, during the reign of the prelates they were not capable of that reduction: and what capacity our Churches are now in for that reduction, partly by want of power and assistance from the magistrate,*  
*without*

without which some dare not set upon a reformation, for fear of a pramunire, partly by our divisions amongst our selves, fomented by he knowes whom, he cannot but see as well as we lament. And here-upon he proceeds with sundry complaints of my dealing with them. And now Christian Reader what shall we say to these things? A naked supposition, of no strength, nor weight, that will not hold in any thing or case, namely that a thing is not to be judged capable of that, which by some externall force it is withheld from, is the sole bottome of all this charge. The Churches of England were capable of that reduction to their primitive institution, under the prelates, though in some things hindred by them, from an actuall Reducement; so they are now in sundry places, where the work is not so much as attempted; the sluggards feild is capable of being weeded; the present pretended want of capacity from the non-assistance of the magistrate, whilest perfect liberty for Reformation is given, and the worke in its severall degrees incouraged, will



will be found to be a *ſad* plea for ſome, when things come to be tryed out by the rule of the Goſpell. And for our diviſions I confeſſe I begin to diſcover ſomewhat more by whom they are fo- mented, then I did four daies agoe: for the matter it ſelfe. I deſire our *Reve- rend Author* to take notice, that I judg every church *capable* of a reduction to its primitive inſtitution, which, all out- ward hinderances being removed, and all aſſiſtances granted, that are *neceſſary* for reformation according to the Goſ- pell, *may be reduced* into the forme and order appointed unto a particular church by Jeſus Chriſt; and where any ſociety is not ſo *capable*, let them call themſelves what they pleaſe, I ſhall adviſe thoſe therein, who have *perſonally* a due right to the priviledges purchaſed for them by Jeſus Chriſt, in the way of their ad- miniſtration by him appointed, to take ſome other *peaceable* courſe to make themſelves partakers of them; and for- giving this *advife* I neither dread the *anger* nor *Indignation* of any man living

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in the world : And so I suppose by this time the *Author* knowes what is become of his , *quod erat demonstrandum*; and here-in room of it I desire him to accept of this return.

Those who in the judgment of *charity* were and continue, members of the *church catholick invisible* by vertue of their union with Christ the head thereof; and members of the *generall visible church*, by their due profession of the savings truths of the gospell, and subjection to Christ Jesus their King and Saviour according to them, do walke in *love and concord* in the particular churches, whereof by their own consent and choice they are members, not judging and condemning other *particular churches* of Christ, where they are not members as they are such, as to their station and privileges, being ready for all instituted *communion* with thē, as revealed are not according to any *gospell rule*, nor by any principles acknowledged amongst Christians, to be judged or condemned as guilty of *Schisme*; but such are all they for whom,  
under

under any consideration *what ever*, I have pleaded as to their immunity from this charge, in my treatise of *Schisme*; therefore they are not to be judged so guilty. If you please, you may adde, *Quod erat demonstratum.*

I shall not digresse to a recharge upon this *Reverend Author*, and those of the same profession with him, as to their *mistakes* and *miscarriages* in the work of Reformation, nor discusse their *waies* and *principles*, wherein I am not satisfied as to their proceduce: I yet hope for better things, then to be necessitated to carry on the *defensative* of the way wherein I walk by opposing theirs. It is *true* that he who stands upon *meer defence*, is thought to stand upon none at all: but I wait for *better* things from men, then their hearts will yet allow them, to think of. I hope the *Reverend Author* thinks, that as I have reasons where-with I am satisfied as to my own way, so I have those that are of the *same weight* with me against him. But what ever he may *surmise* I have no mind

to *foment* the divisions that are amongst us; hence I willingly bear all his *imputations* without retortion. I know in part how the case is in the world. The greatest *chargers* have not alwaies the most of truth; witnesse *Papists, Lutherans, Prelatists, Anabaptists*. I hope I can say in sincerity, *I am for peace*; though others make themselves ready for war.

But we must proceed a little further, though as to the cause by me undertaken to be managed, causelessly. The discourse of our *Author* from the place fixed on, wherein he faintly indeavoured to make *good the foundation* of this chapter, which I have already considered, consists of two parts: 1. His Animadversions on some *principles* which I lay down, as necessary to be stated aright and determined, that the question about *gathering churches* may be clearly and satisfactorily debated. Some of them he saies have been *handled* by others; which if it be a rule of *silence* to him, and me, it might have prevented this *tedious debate*; what ever his thoughts may be of

of my pamphlet, I do not fear to affirm of his Treatise, that I have found *nothing* in it, from the beginning to the ending, but what hath lien *neglected* on *booksellers stalls* for above *these seven years*. For the rest of those principles, which he excepts against, as he thinks meet, I leave their consideration, to that *farther enquiry*, which the Lord assisting I have destined them unto. The way of gathering *churches* upon a supposition of their *antecedency* to officers, he saies is very *pretty*, and loads it with the difficulty of *mens coming* to be baptized in such a case: but as I can tell him of that which is neither *true*, nor *pretty*, in the practise of some whom he *knows*, or hath reason so to do; so I can assure him that we are not concerned in his *objection* about *baptisme*, and with them who may possibly be so; it is a ridiculous thing, to think it an objection. And for that part of my *enquiry*, whether the *Church* be before *ordaining officers*, or they before it, as sleight as he is pleased to make of it, it will be found to lie very *near* the bot-

some of all our *differendes*, and the right stating of it, to *conduce* to the compolure and determination of them. His charges and reflexions which he casts about in his passage, are not now to be further mentioned; we have had them *over and over*; indeed we have had little else: If strong, vehement, *passionate* affirmations, complaints, charges, false imputations, and the like, will amount to a demonstration in this *businessse*, he hath demonstrated *Independentisme* to be a great *Schisme*.

He shuts up his discourse as he began it; reciting my words by adding, interposing, perverting, commenting, enquiring, he makes them *speak* what he pleases, and compasses the ends of his delight upon them. What contentment he hath received in his so doing, I know not; nor shall I *expresse* what thoughts *I* have, of such a course of procedure: This only *I* shall say, it is a *facile way* of writing treatises and proving what ever men have a mind unto.

My last taske is to look back to the  
*beginning*

*beginning* of this last chapter, and to gather up in our *passage*, what may seem to respect the *businessse* in hand, and so the whole matter will be dismissed. The *plea* insisted on for immunity from the *charge of Schisme*, with reference to the *Episcopall Government* of the Church of *England*, and the constitution which under it, it is pretended to have had, he passes over; though on fundry accounts his *concernments* ly as deeply in it as in any thing pleaded In that treatise. The things he is pleased to take notice of, as far as they tend in the least to the issue of the debate between us, shall be reviewed. Considering the severall senses wherein that expression, *the church of England*, may be taken, I manifest in my treatise, in which of them, and how far, we acknowledg our selves to have been, and to continue *members of the Church of England*. The first is as it comprises the *elect believers* in *England*: what the unity of the Church in this sense is, was before *evinced*; our desire to be *found members* of this Church, with our indeavour to keep the *unity of*

it in the bond of peace, was declared. I am greiv'd to repeat our Reverend Authors exceptions to this declaration; saies he, *unlesse he think, there are no members of this church in England, but those that are of his formed particular churches, I fear he will be found to break the union that ought to be betwisen them: And why so I pray?* The union of the members of the church in this sense, consists in their joint union to *Christ their head by one spirit*. What hath the Reverend Author to charge upon me with reference thereunto? Let him speak out to the utmost; yea I have some reason to think that he will scarce spare, where he can strike; God forbid that I should think all the members of the Catholick Church in England to be comprised either jointly or severally in their Churches or ours, seeing it cannot be avoided but you will keep up those notes of division. I doubt not but there be many thousands of them who walk neither with you nor us. He adds, that *by gathering saints of the first magnitude we do what lies in us, to make the*

*the*



*the Invisible Church visible:* It is confessed, we do so; yea we know that that church which is *invisible* in some respect, and under one formall consideration, is *visible* as to its profession, which it makes unto salvation. This, with all that lies in us, we draw them out unto: what he addes about the churches *being elect*, and the uncomely parts of it, which they may be for a season who are *elect believers*, because it must be spoken; are uselesse *cavills*. For the scornfull rejection of what I affirm concerning our *love* to all the members of this church, and readinesse to tender them *satisfaction* in case of offence, with his insinuation of my *want of modesty* and truth in asserting these thoughts, because he will one day know, that the words he so despises, were spoken in *sincerity*, and with the reverence of the great God, & out of *love* to all his Saints, I shall not farther vindicate them; *such hay and stubble must needs burn*.

My next profession of our Relation to the *Church of England*, in respect of that *denomination* given to the body of pro-

fessours in this Nation, cleaving to the  
*Doctrine of the Gospell*, here preached and  
 established by Law, as the publike pro-  
 fession of this Nation. But he tels me  
 first: 1. *That many Independent Churches*  
*in this Nation, are grossly apostatized from*  
*that doctrine, and so are hereticall.* 2. *That*  
*the worship was professed and protested,*  
*and established as well as the doctrine, and*  
*that we are all departed from it, and so are*  
*schismaticall:* for we hold communion  
 with them, he says in the same doctrine,  
 but not in the same worship. Answer. His  
 first exception ariseth from the advantage  
 he makes use of, from his large use of the  
 word *Independent*, which will serve him  
 in his sense for what end he pleaseth.  
 In the sense before declared his charge is  
 denied; Let him prove it by instance if  
 he be able: surely God hath not given or-  
 thodox men leave to speak what they  
 please, without due regard to love and  
 truth. 2. As to the worship established  
 in this nation by law, (he means the way  
 of worship, for the *substantials* of it we are  
 all

all agreed in) I suppose he will not say a relinquishment of the *practice* of it is *schisme*; if he do, I know what use *some men* will make of his affirmation, though I know not how he will free himselfe from being *schismaticall*; for his renewed *charge* of schisme, I cannot I confesse be moved at it, proceeding from him, who neither *doth*, nor *will* know what it is. His next indeavour is to make use of another *concession* of mine, concerning our receiving of our *regeneration* and new birth by the *preaching* of the word in *England*; saying, *could they make use of our preaching &c.* but the *truth is*, when the most of us by the *free grace* of God received our new birth through the preaching of the word, neither *they*, nor *we*, as to the *practice* of our waies, were in *England*; so that their concernment *as such*, in the concession is very small; and we hope since in respect of others, our owne ministry hath not been *altogether* fruitlesse, though we make no *comparison* with them.

In

In rendring of the next passage which is concerning *anabaptists* and *anabaptisme*; I shall not contend with him; he hath not in the least impaired the *truth* of what I assert in reference to them and their way. I cannot but take notice of that passage which for the substance of it hath so often occurred, and that is this; *doth not himsele labor in this booke to prove that the administration of ordinances in our assemblies is null, our ordination null and antichristian.* For the prooffe of which suggestion he refers his Reader to page 197 of my book. I confesse seeing this particular quotation, I was *somewhat surprised*, and began to feare that some expression of *mine* (though contrary to my professed judgment) might have given countenance to this mistake, and so be pleaded as a Justification of all the uncharitableness and something else, wherewith his book is replenished; but turning to the place I was quickly delivered from my trouble, though I must ingeniously confesse, I was cast into another which I shall not now mention.

Page 167. we arrive at that which alone almost I expected would have been insisted on, and quite contrary thereto, it is utterly *moved*; namely the *whole businessse of a nationall Church*, upon which account indeed all the pretence of the charge this reverend *Author* is pleased to mannage, doth arise. Take that out of the way, and certainly *they*, and *we* are upon even termes; and if we will be judged by them who were last in possession of the Reiglement of that church, upon supposition that there is such a church still, they are no more *Interested* in it then we, yea are as guilty of schisme from it as we. But that being set aside and *particular churches* only remaining, It will be very *difficult* for him to raise the least pretence of his great charge. But let us consider what he thinks meete to fasten on, in that discourse of mine about a nationall church. The first thing is my inquiry, whether the denyall of the Institution of a *nationall church* (which he pleads not for) doth not deny in consequence that we had either *ordinances*

or ministry amongst us: to which I say, that though it *seemes so to do*, yet indeed it *doth not*, because there was then another church state, even that of *particular churches* amongst us, with many kind *reflections* of my renouncing my *ministry* and rejecting of my *jejune and empty vindication of their ministry* ( which yet is the very same that himselfe fixes on ) he asks me how *I can in my conscience beleeve, that there were any true ministers in this church in the time of its being nationall*, and so proceeds to inferre from hence my denying of all *ministry* and ordinances among them. Truly though I were more to be *despised* then I am ( if that be possible ) yet it were not common prudence for *any man* to take so much paines to make me his enemy, whether I will or no. He cannot but know that I deny utterly, that ever we had indeed, whatever men thought, a *nationall church*; for I grant no such thing, as a nationall church in the present sense contended about. That in *England* under the rule of the *prelates*, when they look-  
ed

ed on the church as *nationall*, there were true churches, and true ministers, though in much disorder as to the way of entring into the *ministry* and Dispensing of ordinances, I grant freely; which is all this *reverend Author*, If I understand him, pleads for; and this he saies *I was unwilling* to acknowledge, lest I should thereby condemne my selfe as a *schismatick*. Truly, in the many sad *differences* and *divisions* that are in the world amongst Christians, I have not been without sad and *jealous* thoughts of heart, lest by any doctrine or practise of mine I should occasionally contribute any thing unto them; If it hath been otherwise with this *Author*, I envy not his frame of spirit. But I must freely say, that having together with them, weighed the reasons for them; I have been very little moved with the clamorous accusations, and *insinuations* of this *Author*. In the meane time, if it be possible to give him satisfaction, I here let him know, that I *assent* unto that summe of all he hath to say, as to *the Church of England*, namely

ly that the true and faithfull ministers, with the people in their severall congregations, administering the true ordinances of Jesus Christ, whereof baptisme is one, was and is the true Church state of England, from which I am not separated, nor do I think that some addition of humane prudence, or Imprudence can disavall the ordinances of Jesus Christ. upon the disavower made of any other nationall Church state, and the assertion of this to answer all intents and purposes, I suppose now that the Reverend Author knowes that it is incumbent on him to prove, that we have been members of some of these particular Churches in due order, according to the mind of Christ, to all intents and purposes of Church membership, and that we have in our Individuall persons raised causelesse differences in those particular churches whereof we were members respectively, and so separated from them, with the condemnation of them; or else according to his owne principles he failes in his brotherly conclusion: *is not, is not*



I suppose the reader is weary of pursuing things so little to our purpose: if he will hear any further, that *Independents* are *schismatics*, that the setting up of their way hath opened a door to all evils and confusions, that they have separated from all churches, and condemne all churches in the world but their owne; that they have hindered Reformation and the setting up of the *Presbyterian Church*; that being members of our Churches, as they are members of the nation, because they are borne in it; yet they have deserted them; that they gather Churches which they pretend to be *spick and span new*; they have separated from us, that they countenance *Quakers*, and all other *Sectaries*, that they will reforme a nationall church whether *men will or no*, though they say that they only desire to reforme themselves, and plead for liberty to that end.

If any man I say have a mind to read or heare of this any more, let him read the rest of this chapter, or else converse with some persons whom I can direct him to, who talke at this wholsome rate all the day long.

What

What seems to be my particular *con-*  
*cernment*, I shall a little further attend un-  
 to. Some words (for that is the manner  
 of managing this controversie) are *called*  
 out from pag. 259. 260. to be made the  
 matter of farther contest. Thus they lie  
 in my *Treatise*. *As the not giving a mans*  
*selfe up unto any way, and submitting to any*  
*establishment pretended or pleaded to be of*  
*Christ, which he hath not light for, and*  
*which he was not by any act of his owne for-*  
*merly engaged in, cannot with any colour or*  
*pretence of reason be reckoned to him for*  
*schisme, though he may if he persist in his*  
*refusall prejudice his owne edification, so no*  
*more can a mans peaceable relinquishment*  
*of the ordinary communion of one Church*  
*in all its relations be so esteemed.* These  
 words have as yet unto me a very harme-  
 lesse aspect, but our *Reverend Author* is  
 sharp-sighted, and sees I know not what  
*monsters* in them: for first (saith he) *here*  
*he seems to me to be a very Sceptick in his*  
*way of independency: why so I pray? This*  
*will gratify all sects, Quakers, and all with*  
*a toleration: how I pray? it is Schisme, not*  
 tole-

toleration we are treating about. But *this leaves them to judge of, as well as others, what is, and what is not according to the mind of Christ; why pray Sr. who is appointed to judge finally for them? why then should they be denied their liberty?* but is that the thing under consideration? had you concluded that their not *submitting* to what they have not light for its institution, is *not properly Schisme*, you should have seen how far I had been concerned in the inference: but excursions unto *Quakers &c.* are one *topick* of such discourses. But now he asks me one Question, it seems to try whither I am a *Sceptick* or no; *whether* (saith he) *does he believe his owne way to be the only true way of Christ, for he hath instituted but one way, having run from and renounced all other waies in this nation.* I promise you this is a hard Question, and not easily answered. If I *deny* it, he will say I am a *Sceptick*, and other things also will be brought in; if I *affirme* it, it may be he will say that I condemne their *churches* for no churches, and the like: it is good to be

*way* when a man hath to deale with *wise*  
 men; how if I should say that *our way* and  
 their *way* is for the *substance* of them; *one*  
 way, and so I cannot say that my way is  
 the *only true* way exclusively to theirs: I  
 suppose this may do pretty well. But I  
 fear this will scarce give satisfactiō; & yet  
 I know not well how I can go any far-  
 ther; yet this I will adde; I do indeed be-  
 lieve, that wherein *their way* and *our way*  
 differ, our way is according to the *mind* of  
 Christ and not theirs: and this I am rea-  
 dy at any time (God assisting) *personally*  
 to maintaine to him: and as for my *run-  
 ning from waies of religion*, I dare againe  
 tell him, these reproaches and *calumnies*  
 become him not at all. But he proceeds,  
*if so*, (saith he) *is not every man bound to*  
*come into it, and not upon every conceived*  
*new light to relinquish it*. Truly I think  
 Mr. C. himselfe is bound to come into  
 it, and yet I do not think that his not so  
 doeing makes him a *Schismatick*: and as  
 for relinquishment I assert no more, then  
 what he himselfe *concludes* to be law-  
 full.

And

And thus *Christian Reader* I have given thee a briefe account of all things of any importance that I could meet withall in this *treatise*, and of many which are of very little; if thou shalt be pleased to compare my *treatise of Schisme* with the refutation of it, thou wilt quickly see, how short this is, of that which it pretends to: how untouched my *principles* do abide, and how the most *materiall* parts of my discourse are utterly passed by, without any notice taken of them. The truth is, in the way chosen by this *Reverend Author* to proceed in, men may multiply writings to the *worlds end*, without driving any controversy to an issue; descanting and harping on words, making *exceptions* to particular passages and the like, is an easy and facile, and to some men a *pleasant labour*: what small Reason our *Author* had to give his book the *title* it bears, unlessse it were to discover his *designe*, I hope doth by this time appeare. Much of the prooffe of it lies in the *repeated asseverations* of it, it is so, and it is so. If he shall be pleased to send me word of *one argument*

tending that way, that is not founded in an *evident mistake*, I will promise him, if I live, a reconsideration of it.

In the mean time I humbly beg of this *Reverend Author*, that he would review in the *presence of the Lord* the frame of spirit, wherein he wrote this charge; as also that he would take into his *thoughts* all the reproaches, and all that *obloquy* he hath endeavoured to load me causlessly and *falsly* withall. As for my selfe, my name, reputation, and esteeme with the Churches of God, to whom he hath indeavoured to render me odious, I commit the whole concernment of them to him; whose presence through grace I have hitherto injoyed, and whose promise I leane upon, that he will *never leave me nor forsake me*. I shall not complaine of my *usage*: but what am I? of the ulage of many pretious Saints and holy Churches of Jesus Christ, to him that lives and sees, any farther then by begging that it may not be *laid to his charge*: and if so meane a person as I am, can in any way be *serviceable* to him, or to any of the churches that he

he pleads for, in reference to the *Gospel* of Christ, I hope my *life* will not be deare to me that *I* may effect it; and *I* shall not cease to pray that both *he* and *those* who promoted this worke in his hand, may at length consider the many *calls of God* that are evident upon them, to lay aside these unseemly *animosities*, and to endeavour a coalition in *love*, with all thoe who in sincerity call upon the name of the Lord Jesus Christ, their Lord and ours.

For the *distances* themselves that are between us, wherein we are not as yet agreed; what is the *just state* of them, the truth and warrantablenesse of the principles whereupon we proceed, with the necessity of our *practice* in conformity thereunto, what we judge our Brethren to come short in, of, or wherein to go beyond the mind of Jesus Christ, with a farther ventilation of this businesse of *Schisme*, *I* have some good grounds of expectation, that possibly *ere long* we may see a faire discussion of these things, in pursuit of truth and peace.

FINIS.





